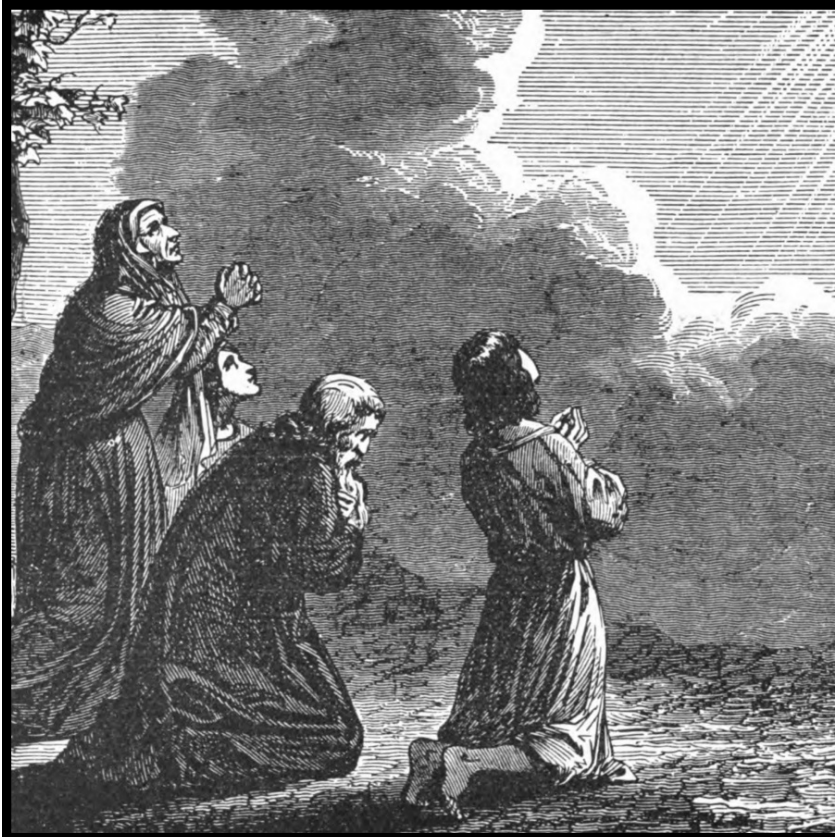
Complete Bible History

- Old Testament -



Era of Creation

from the beginning of time to B. C. 2524

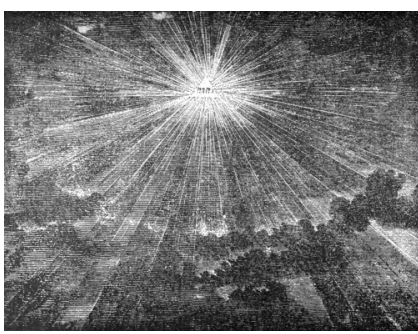
Chapter 1 - The Creation of the World and of Man

1. In the beginning of time, God created the heavens and the earth. At first the earth was a mere shapeless mass of matter, hanging motionless in space, and surrounded with deep darkness. But during six days, God continued His creative work, until He made it the fair and fruitful earth which we behold.

How did the earth appear when first created?

2. These days, however, were not like our days, for as yet there was no way of measuring time. They were long ages or epochs, comprising thousands of years, during which God prepared the world to be the home of man.

Were these days of which Scripture speaks, like our day?

 3. The first day, God said, "Let there be light," and there was light. God then called the light, day, and the darkness, night.

What did God create the first day?

4. The second day, God said, "Let there be the firmament." And it was so. The beautiful blue sky arched over the earth, and a part of the waters were changed into clouds, and went up to their place in the sky, to descend again in the form of rain, dew, frost, hail and snow.

What did God create the second day?

5. The third day, God said, "Let the waters that cover the earth be gathered together in one place, and let the dry land appear."

What did God create the third day?

6. And it was so. The land and the sea were divided; mountains and hills rose up with their valleys; fountains, brooks, and rivers freshened the dry land, and poured them- selves into the Sea.

Was it so?

7. The fourth day, God said, "Let the earth bring forth grass and herbs, and trees bearing fruit." And it was so. The earth grew green as in spring-time with grass and herbs, and thousands of trees and flowers put forth bright blossoms.

What did God do on the fourth day?

8. On the fifth day, God said, "Let there be lights in the heavens, that they may divide the days and the years, and give light to the earth."

On the fifth?

9. And it was so. The golden sun rose to give its light to the day, and the silvery moon shed its soft beams on the night; the countless stars also began to give forth their light.

Was it so?

10. On the sixth day, God said, "Let the water bring forth fish, and the air winged fowl, and the earth living creatures of all kinds."

What did God do on the sixth day?

11. And at once all these came into being. Fishes, great and small, swam in the water, all kinds of birds filled the air, woods and fields were alive with wild beasts and cattle; the grass, flowers and bushes were filled with gay butterflies, bees and other insects.

What followed?

12. The lovely, blooming earth was now completed, but there was as yet no human eye to delight in its beauty, ho human voice to praise its Creator. So God said, "Let us make man in our image and likeness; he shall have dominion over the fishes of the sea, the birds of the air, the beasts of the field, and over the whole earth."

Whom did God now resolve to create?

13. Almighty God then made man out of soft, moist earth, and breathed into him the breath of life. Thus man became a living soul. And God called him Adam, which means, in Hebrew, *man taken from the earth.*

Out of what did God form man?

14. And God saw that all which He had made was very good. So on the seventh day He rested from his work, and thus set apart a day for man to devote to the worship of his Maker, and to holy rest from his labor.

To what did God devote the seventh day?

Chapter 2 - The Fall of Man

1. God placed Adam in a lovely garden, called Eden. It was planted with noble trees, which bore the sweetest blossoms and fruits; flowers of every kind and hue filled it with beauty and fragrance, while from a crystal spring that gushed forth in its depths, four rivers flowed in different directions, and kept its verdure green and bright.

Where did God place Adam?

2. In the centre of Eden, there were two trees. One was called the *Tree of Life*; the other the *Tree of Knowledge*. Of this *Tree of Knowledge*, Adam was forbidden to eat under penalty of death, but of all the others he might eat freely.

What was in the centre of Eden?

3. God now made all the animals which He had created pass before Adam, and he gave them their names. But among them all, the first man saw none like himself, who could be a companion to him.

What did God now do?

4. And his Creator, seeing this need of Adam's soul, said: "It is not good for man to be alone; let us make him a help-mate like unto himself." And casting Adam into a deep sleep, He took one of his ribs and formed it into a woman.

How did God supply this need?

5. When Adam awoke and beheld his beautiful companion, he was filled with joy, and exclaiming, "This is bone of my bone, and flesh of my flesh," he called her Eve, which means, *the mother of all the living.*

What did Adam do when he awoke?

6. It was on the sixth day of the primeval week that God created man, and on the sixth day of the most momentous week in the

history of the world - Good Friday - He re-created him by redeeming him.

What makes the sixth day remarkable?

7. And even as Eve, the mother of man, was formed from the rib taken from Adam's side, so the Church, man's spiritual mother, sprang from the blood of the Sacred Heart of Jesus Christ pierced on the cross.

Continue the analogy.

8. Adam and Eve dwelt in a state of blissful innocence in the lovely vales of Eden. They had no care for their subsistence, for the fair, new, blessed earth gave forth its produce without toil. Mind and body were in full perfection; neither sorrow nor passion troubled the one; the other knew neither pain nor sickness.

Describe life in Eden.

9. The angels were their companions; even God Himself deigned to come and converse with them. Thus, filled with pure knowledge and heavenly delights, their days passed in tranquil happiness, upon which death cast no shadow.

What other joys did they know?

10. Before God had created man. He had created another species of beings called angels, with whom He peopled heaven. Many of these rebelled against Him, and God cast them from heaven into hell. The chief of these, Satan, envying the happiness of our first parents, determined to destroy it by inducing them to break the command of God.

Whom had God created before Adam?

11. The better to effect his purpose, he assume A the form of a, serpent, and twined himself about the branches of the Tree of Knowledge, and when Eve drew near it, said to her, "Why hath God commanded you that you should not eat of every tree in Paradise?"

What did he do in order to effect his purpose?

12. Eve answered, "We are allowed to eat of the fruit of the trees in the garden; only of the fruit of this tree we are forbidden to eat lest we die."

What did Eve answer?

13. "No," replied the serpent, "you will not die, if you eat of the fruit of this tree. But rather your eyes shall be opened and you shall be as gods, knowing good and evil."

State the serpent's reply.

14. On hearing this, Eve hesitated, and looked at the fruit, which seemed to her very fair to look upon, and very good to eat. And as she gazed, the command of God not to eat it went out of her mind, and at last she plucked some and began to eat it. She then carried some to Adam, who also ate of it.

What effect had his words?

15. But no sooner was this, the first sin, committed, than the eyes of our unhappy first parents were opened, and the fact that they were naked, which had not troubled them in their innocence, now filled them with shame.

What was the consequence of their sin?

16. In their confusion they tried to make coverings for themselves out of the leaves of the fig tree. "But in the cool air of the evening they heard the voice of the Lord God walking in paradise." Instead of running to meet Him as before, however, they hid themselves in the trees.

What did they do?

17. But soon they heard the voice of God calling, "Adam, where art thou?" Trembling, Adam went to Him and said, "I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself." And God said, "Who told thee thou wast naked? Hast thou eaten of the forbidden fruit?" And Adam answered, "The woman whom Thou gavest me to be my companion gave me of the fruit and I did eat."

What did they hear?

18. Then God said to Eve, "Why hast thou done this?" She replied, "The serpent deceived me, and I did eat." So God called the serpent before Him and said, "Because thou hast done this thing thou art cursed above all the beasts of the earth. Upon thy breast thou shalt go, and dust shalt thou eat all the days of thy life. Of the daughters of Eye, one shall crush thy head, and thou shalt lie in wait for her heel."

What did God say to Eve?

19. Then turning to Eye, God said, "In sorrow and pain shalt thou bring forth thy children. Thou shalt be subject to thy husband, and he shall have power over thee."

What punishment did He inflict on Eve?

20. To Adam God said, "Because thou hast listened to the voice of thy wife, and hast eaten of the tree of which I commanded thee not to eat, cursed is the earth for thy sake; with toil shalt thou eat of its fruits all the days of thy life.

What punishment did God inflict upon Adam?

21. "Thorns and thistles shall be its produce: and in the sweat of thy brow shalt thou eat bread, until thou dost return to the earth, out of which thou wast made; for dust thou art, and into dust shalt thou return."

#20 continued

22. God then gave Adam and Eve garments of skin to clothe themselves, and sent them out of paradise, at whose entrance he placed an angel with a flaming sword turning every way, to guard the entrance and keep the tree of life.

What did God then do?

Chapter 3 - Cain and Abel

1. Lonely and wretched, our unhappy first parents turned away from Eden, to take up the burden of life in a world which had been cursed for their sin. Only one hope dwelt with them to lighten their pain - the blessed promise of a Redeemer who should one day undo their fearful work, and triumph over Satan.

What lightened Adam and Eve's lot?

2. Almighty God, too, continued His mercy to Adam and Eve. As a comfort amidst their toil He taught them to sanctify the seventh day by resting from their labors, and by offering to Him some part of the produce of the earth or of the increase of their flocks.

Did Almighty God turn from them?

3. God had a twofold motive in this. He wished firstly that Adam should make acknowledgment of the fact that all he won from the earth by his labor was the gift of God. Secondly, He desired that these sacrifices should serve as a token that in time the Blood of Jesus Christ, the Son of God, should be shed for the sins of all the guilty children of Adam.

Why did God exact this?

4. Adam and Eve had many children, the first two of whom were Cain and Abel. Cain, who was a tiller of the soil, was filled with a proud and bad spirit; but Abel, who was a shepherd, was just, and found favor in the eyes of God.

Who were Adam and Eve's first children?

5. On the Sabbath Day, both Cain and Abel prepared sacrifices. Cain offered the fruits of the earth, and Abel a spotless lamb. God accepted the sacrifice of Abel, but rejected that of Cain, who consequently grew so jealous of Abel that he resolved to kill him.

What happened to their sacrifices?

6. Soon after, having induced Abel to walk with him in the fields, he slew him. Hardly had his crime been committed, when Almighty God called him, and said, "Where is thy brother?" Cain answered, "I know not," and then added with awful insolence, "Am I my brother's keeper?"

Did he do so?

7. The Almighty replied, "What hast thou done?" And then He cursed the impenitent murderer, declaring that he should be a fugitive and a vagabond on the face of the earth.

What did God answer?

8. On hearing this terrible doom, Cain was seized with terror and despair, and cried out that his crime was too great for pardon, and that, when cast out by Almighty God, whoever found him would kill him. But God, merciful even to this most guilty creature, assured him that such should not be his fate. And He set a mark on him, accordingly, that whosoever found him should not kill him.

What effect had this on Cain?

9. And so Cain departed from his kindred and went to the east of Eden, where he built a city, which he called Henoch (he'nock) after his son. He was the founder of a numerous race, noted for their gigantic stature, as well as for their wickedness.

Whither did Cain go?

10. Eve mourned long and bitterly for her son Abel, and at last, in order to console her, God sent her another son, Seth. He became a just man, and founded a pious race who were known as the children of God, to distinguish them from the wicked descendants of Cain,

who were called the children of men.

How did God console Eve for the death of Abel?

Eve weeping over the dead Abel is a type of the Blessed Virgin, weeping over the dead body of her Divine Son, when taken down from the cross. Abel, the just, murdered by his brother, through jealousy, is a type of Our Lord, crucified by the chief priests and people of his own nation, from the same kind of hatred. Cain, an outcast, with the stain of his brother's blood upon him, is a type of the fugitive Jews, who, after the destruction of their city, were scattered throughout all nations.

Era of the Deluge

(B.C. 2524 - B.C. 2107)

Chapter 1 - Noe Saved from the Deluge

Mount Ar'-a-rat is a mountain situated in Armenia, in the West of Asia between the Black and Caspian Seas, near the spot where the Garden of Eden is supposed to have been situated. It is 17,200 feet high.

1. Adam lived to be 930 years of age. At the time of his death, the world was well peopled, and as our Saviour has told us, not particularly different from what it is now. There were numbers of famous men who made it ring with their names, while the ordinary mass of mankind were busy planting their vineyards, building their houses, plying their trades, and attending to their family affairs.

Describe mankind before the flood.

2. The race of Cain enjoyed great material prosperity. They built many strong, walled cities, set boundaries about land, and invented weights and measures. One of his descendants, Ju'bal, was the father of harpers and organists, Tu'bal, of warriors, and Tu'balcain, of smiths and artificers.

What attended the race of Cain?

3. For many generations, the children of Seth and the other children of Adam, held no intercourse with the wicked and infidel race of Cain, who in their turn, entertained the same scorn and contempt for those who believed in God, as the same kind of people do in the present day.

Did the two races mingle?

4. But as time went on, the children of God lost their fervor, began to mingle with the unbelievers, and finally to inter-marry with them. Thus, they gradually lost their knowledge of the true God, and fell with them into idolatry.

What happened later?

5. At first, the glory of the sun, the pale beauty of the moon, and

the steady lustre of the stars, made them take these objects for gods. But as they fell deeper into wickedness, they set up idols of brass and clay, and bowed down before them in adoration.

To what objects did they pay divine worship?

6. Amidst this corruption of the human race, only one man kept his faith in God, and brought up his family according to the sacred traditions of his forefathers. This was Noe (No'-ah), and God now resolved to destroy all mankind, save this just man and his family, in order that the earth might be re-peopled by his virtuous race.

Were all unfaithful to God?

7. God, therefore, told Noe that if in one hundred and twenty years men did not repent, He would destroy them by a deluge, and commanded him to build an ark in which he and his family might find refuge.

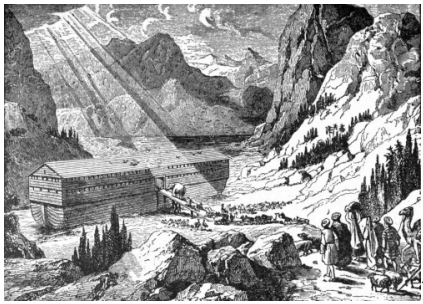
What did God tell Noe?

8. Thus adjured, Noe at once commenced the work of building the ark. It was a great ship, three hundred cubits (about 450 feet) in length, fifty cubits wide, and thirty cubits high. It was built of cedar wood, covered within and without with pitch, in order to make it water tight, and was three stories in height, with a window in the top, and a door in the side.

Did Noe obey?

9. The allotted period of one hundred and twenty years went by, while the ark was taking shape under Noe's busy hands, and his warning voice uttered awful prophecies of the divine wrath, and urged repentance on the people. But, as Holy Scripture tells us, men went on eating, and drinking, and marrying and giving in marriage, and paid no heed; save, no doubt, to utter many a scoff and sneer at the folly of building a ship far from any water.

Did men repent?

 10. At last the ark was finished, and God said to Noe, "Go in, thou and all thy house into the ark, for thee I have seen just before me in this generation. For yet awhile, after seven days, I will rain upon the earth forty days and forty nights; and I will destroy every substance that I have made from the face of the earth."

What did God command Noe, when the ark was finished?

11. Noe and his family obeyed; and then God caused to enter also, seven and seven, male and female, of all clean beasts and fowls of the air; and of all unclean beasts, two and two, male and female. Seven days were employed in doing this, after which, God closed the door of the ark.

What else did God cause to enter?

12. Then in the six hundredth year of the life of Noe (B.C. 2524) all the fountains of the great deep were broken up, the flood-gates of heaven were opened, and the rain fell for forty days and forty nights. Gradually, the green earth with its great mass of guilty, terrified, human beings, disappeared from view, until at length the tops of the highest mountains were fifteen cubits beneath the flood.

Describe the flood.

13. Whether or not the deluge covered the whole earth is not positively known. As God's only object was to destroy mankind. He may not have permitted it to extend to those parts of the world which were yet unpeopled. All we do know is that every human being on the earth perished, save those within the ark.

Did the deluge cover the whole world?

14. As the flood rose, the ark rose with it, and floated securely on its raging waters. After the rain had ceased, the flood remained at its full for one hundred and fifty days. Then God sent a strong wind which caused it to abate so rapidly that in the seventh month of the Deluge the Ark rested on Mount Ararat. Forty days after this, Noe sent forth a raven which did not return. He then sent forth a dove, which finding no place to rest returned to the Ark.

What happened to the ark? What birds did Noe send forth?

15. Seven more days went by and then Noe sent forth a dove again. In the evening it returned to him bearing a green olive branch in its month. After some time had passed, Noe sent out the dove the third time. It did not return, so he understood that the waters had entirely subsided.

How did he find that the waters had subsided?

16. It was not until he had been a year in the ark, that Noe received God's command to come forth. His first act, on doing so, was to build an altar, on which he sacrificed all the clean animals and fowls that had been saved, in witness of God's sovereignty over all things, and in gratitude for his preservation.

When did God permit him to come forth?

17. God accepted the holy man's offering, and blessed him and his family, saying, "Increase and multiply, and fill the earth." He also promised never more to destroy the earth by water, saying, "Henceforward, seed-time and harvest, cold and heat, summer and winter, night and day, shall no more cease." And in confirmation of His words. He set the rainbow in the clouds that it might serve to all future ages as a memorial of His solemn promise.

Did God accept it?

18. Before the deluge, man had lived on fruit and vegetables, but God now confirmed his dominion over the creatures of the earth, and gave him permission to use them as food. At the same time He decreed that human life should be held sacred, and pronounced the doom of the murderer in the following awful words: "Whosoever

shall shed man's blood, his blood shall be shed, for man was made in the image of God."

What did God decree?

19. Noe began his new life as a husbandman. He and his three sons, Sem, Cham (kem) and Japheth (ja'-feth), tilled the ground, and planted a vineyard. When the time of the vintage came, Noe drank freely of the wine, not knowing its power, and becoming intoxicated, fell asleep, uncovered, in his tent.

How did Noe begin his new life?

20. His son Cham was the first to behold him thus, but instead of covering him he ran off to his brothers, and jested of it. But Sem and Japheth, filled with reverence for their father in his humiliation, took a cloak and going backwards towards him where he lay, covered him with it.

Relate the conduct of his three sons.

21. When Noe awoke, and heard what had taken place, he cursed Cham in the person of his son Chanaan (ka'nan) who, it is thought, had shared in his father's sin, declaring that he should be the servant of servants to his brethren. In the general slavery of the African race we see Noe's curse fulfilled.

What did Noe do on awaking?

22. But Sem and Japheth he blessed. Filled with the spirit of God, he announced that from the race of Sem should spring the Redeemer, saying "Blessed be the Lord God of Sem, be Chanaan his servant."

How did he reward his other sons?

23. To Japheth he said, "May God enlarge Japheth and may he dwell in the tents of Sem." This meant that the children of Japheth were to be blessed in listening to the heavenly doctrine which was to come into the world through the family of Sem.

What did he say to Japheth?

In the saving of Noe and his family in the ark, we have a type of the Sacrament of Baptism: the deluge is a type of the General Judgment. The story of Noe is a foreshadowing of the Passion of our Lord. The vine which he had himself planted gave him only the cup of affliction. This humiliation and weakness roused the scorn of unbelievers, but only deepened the reverence of those who truly loved him.

Chapter 2 - The Tower of Babel

Mes-o-po-ta-mi-a, is from 600 to 700 miles in length and lies between the Tigris and Euphrates rivers. It is now part of the Turkish Empire, whose seat of government is at Constantinople. Tigris river is 1,150 miles long, rises in the eastern part of Asiatic Turkey, and flows southeast into the Euphrates river.

Eu-phrates (u-fra'tez) river 1,780 miles long, rises in the northeast of Asiatic Turkey, and flows into the Persian gulf.

1. As time went on the descendants of Noe grew very numerous, and at length many families were forced to move forward from the Highlands of Armenia, in the neighborhood of Ararat, into the Great Plain of Shl'nar, that is the southern part of Mesopotamia.

Whither did Noe's descendants move?

2. In this extremely fertile land, they prospered greatly, but soon forgot God's mercy in having saved their ancestors from the deluge, and tell into wickedness. At length they grew so numerous again that a number of families or tribes determined to seek homes in lands yet unpeopled.

How did they prosper?

3. Such a plan was easily carried into effect at that time, because kingdoms did not exist. The people lived more like the existing Tartar or Mongol tribes of northern Asia, than like any nation on the earth to-day. Each family or tribe was governed by patriarchs or old men. Wealth consisted of vast flocks and herds and it was the difficulty of finding sufficient pasture for these that led to the removal of certain tribes.

What aided such a plan?

4. Before separating, however, they began to build a city and a tower which should reach even to heaven. The city was intended as a monument of their greatness; the tower was to serve as a place of refuge in case of another deluge.

What great project did they conceive?

5. Their pride and impious distrust of God's solemn promise to Noe, to never destroy the earth again by water, met with speedy punishment. Up to this time all mankind had spoken only one and the same language. But now even as they were toiling at their colossal work, God confounded their speech, so that each workman began to speak in a language that his neighbor could not understand.

Did they carry it out?

6. The dreadful confusion which followed, put a stop to the work. The ruins of the tower which was named Babel, which means confusion, remain to this day, a memorial of human pride and folly, while its builders were scattered abroad on the face of the earth, never to meet again.

What ensued?

7. Thus divided by space, as well as by language, each tribe carried away into its new settlement the clear knowledge of a Supreme Being and the remembrance of a Deluge, great truths which in some form or other, however distorted, have been preserved in the traditions of all races, no matter to what depths of ignorance and superstition they may have sunk.

What did each tribe possess?

8. At the time of this great dispersion of the human family, the race of Sem - called from him the Se-mit'-ic race - remained in Asia. One of his sons, As'-sur, settled on the banks of the Tigris, and founded the kingdom of Assyria, whose capital was Nin-i-veh.

Where did the race of Sem remain?

9. Another of Sem's sons, named E'-lam, settled eastward of the Tigris on the Persian Gulf, and founded a kingdom whose capital was Su'sa. Another branch established itself in a fertile district on the western coast of Asia, and became the Phoenician (fe-nish'-an) nation, the greatest mercantile people of antiquity. From the

Semitic race, also sprang the Israelites.

Name some of the principal nations descended from Sem.

10. The family of Japheth, which is also called the Ar'-y-an race, because it first dwelt in the vast districts of Ar-i-an'-a in Asia, is divided into two great branches; the eastern and the western, which together are thought to comprise more than one half of the human race.

What is the race of Japheth called?

11. From the eastern branch sprang the Hindu races of India, and the Medes and the Persians, who conquered the Semitic people of E'-lam, and developed the great empires of Media and Persia. The western branch peopled Europe, and from it sprang the Grecian, Celtic, Italian, Teutonic, and Slavonic nations.

Name the principal descendants of the eastern branch of the Aryan race.

12. The race of Japheth was the last to attain greatness. It was not until the greatness of the descendants of his brethren had passed, that many of the western branches began to emerge from obscurity. On the other hand, they developed a civilization far superior to any ever known in the East, and for centuries have occupied the foremost place in history.

What of the race of Japheth?

13. The family of Cham settled principally in Africa. One of his sons Mesraim (mes'-ra-im) founded Egypt, one of the great kingdoms of antiquity. Some branches of it, however, remained in Asia. Nimrod, the grandson of Cham, through his son Cush (kush), founded a kingdom on the Euphrates (u-fre'-tez) river in Lower Mesopotamia which was known as Chaldea (kal-de'-a) or Babylonia.

Where did the family of Cham settle?

14. Under Nimrod and his successors primeval civilization developed rapidly in this fertile plain of Shinar, which was covered with forests of the date palm - that wonderful tree which furnished the people with bread, wine, honey, porridge, vinegar and ropes -

and where wheat, barley, and many kinds of shelled fruit grew wild.

Did they prosper?

15. This once famed region is now a wilderness, covered thickly with huge mounds. During the present century these were excavated, with the result of bringing to light the ruins of great cities, with gorgeous palaces, stately temples, magnificent public buildings, and splendid statues and monuments bearing inscriptions in curious wedge-shaped characters which no man living could read.

What proves this?

When, after patient endeavor, men learned how to decipher the inscriptions on these unearthed monuments of the once great Chaldean empire, they learned that its records extended back beyond that of Egypt, which, up to that time, vas thought to be historically, the oldest country in the world.

Were these ever understood?

16. From these records we learn that at some unknown period, a branch of the descendants of Sem conquered Babylonia. This conquest may have been but the peaceable yielding of the inferior race of Cham to the superior Semitic race, but, at all events, it was a lasting one.

What do we learn from these records?

17. Under the Semitic rule, Babylonian civilization reached its highest point. The flat land was intersected by fine roads, and drained by a system of canals. Vast buildings erected of bricks, cemented with bitumen instead of lime, and on which buttresses, columns, and arched drains appear, bear witness to their skill in architecture.

What happened under the Semitic rule?

18. They were skilled in terracotta and bronze work, and were famous for their manufacture of textile fabrics, and embroideries,

and their arts of dyeing these. They also understood how to carve gems, make pottery, and work in gold; and were acquainted with porcelain and glass.

What else attests their civilization?

19. From the first, the Babylonians had possessed a cuneiform (ku-ne'-i-form) system of writing, and under the Semitic ascendency, this reached its full development. Libraries, stocked with clay books, were open to the public in all the towns, and every one knew how to read and write.

What of their writing?

20. They were also highly skilled in astronomy, and every temple had its observatory, from which the priests noted the movements of the heavenly bodies. The capital of the empire was Babylon, a great and beautiful city on the Euphrates river, near the site of the Tower of Babel.

In what science were they skilled?

21. While thus advancing in civilization, however, the Babylonians were falling away from the knowledge of the true God. They began to worship, first the moon, and then the sun, as their chief god, and sunk into extreme wickedness.

What was their religion?

22. The Egyptians, the other civilized nation of this time, had also lost all knowledge of their Creator. Some great spiritual truths still remained with them, but shrouded in myths, and mingled with debasing animal worship. The rest of mankind consisted of nomad tribes who were equally sunk in wickedness and idolatry.

Was the true" God now worshipped by any nation?

Era of the Patriarchs

(B.C. 2107 - B.C. 1490)

Chapter 1 - The Call of Abraham

Pal'-es-tine is situated in the southeast of Syria, a country which lies in the southeast of Asia, and is a division of Turkey in Asia.

Jordan River is 120 miles long, and flows from the Ante-Libanus Mountains, southward through the Holy Land to the Dead Sea.

1. In the midst of the almost universal corruption which now prevailed among mankind, there were a few faithful ones who, like Noe before the Flood, remained faithful to God, and preserved His worship in their families. Of these was A'bram, the Sem'-ite, who dwelt in Ur, a great city of the Chaldean Empire, dedicated to the Moon-God.

Did none now remain faithful to God?

2. God, therefore, resolved to make this just man the founder of a nation who should be His chosen people, and preserve on the earth the knowledge and worship of Him, and the hope of the promised Redeemer:

What did God resolve to make of Abram?

3. While Abram's father was still living, the family removed to Ha-ran, another city of Chaldea, and there they remained till Abram had attained his seventy-fifth year. Then God told him to arise and leave his friends and his kindred, and go to dwell in a strange land which He would show him.

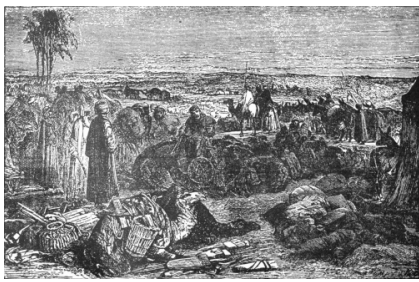
To what city had Abram's family removed?

4. God had two reasons for giving this command to Abram; the first was, that having chosen him to be the forefather of the Redeemer, He required a proof on the part of Abram that he loved God more than father and mother, and kindred, and country, by obeying His call to go forth and dwell as a stranger in a strange land.

Why did God give this command to Abram?

5. The second reason was that God also intended to preserve him by this means from further contact with the idolatry of the Chaldeans, as well as from the influence of the equally idolatrous nations among whom he was to fix his abode.

What was the other reason?



6. Abram at once went forth as the Lord had commanded, taking with him only his wife Sa'rai, and his nephew Lot, along; with his servants and his flocks and herds, and moved in a southwesterly direction till he came to the land of Cha'naan (ka'nan), his future home. As soon as he arrived there God appeared to him and promised to give the land to his descendants.

Did Abram obey the call of God?

7. The beautiful land of Chanaan (ka-nan), now known as Palestine or the Holy Land, was so rich and fertile that it was called a land flowing with milk and honey. Though it is not much larger than the state of Massachusetts, it exhibits great contrasts of scenery.

Describe the Land of Chanaan.

8. In the north the uplands are clothed with cedars, and the valleys are filled with the vegetation of northern latitudes, while in the south there are found groves of palm and forests of olive trees. In Abraham's day, no doubt, rich vineyards clothed the sunny slopes, and vast tracts waved with corn.

#7 continues

9. After a time the number of Abraham's flocks and herds increased so greatly that the pasture land became insufficient to support both. Abraham saw that they would be compelled to separate, and besought Lot to choose his abode in some other part of the land.

What happened in time?

10. Lot chose the country about the Jordan for his abode, and dwelt in Sod'-om, one of the five cities of the plain of the Lower Jordan. These were subject to the king of E'lam, but shortly after Lot had gone to dwell in Sodom, they revolted, and declared themselves free.

What part of the land did Lot choose?

11. The king of Elam at once marched against the rebels and defeated them in the vale now covered by the waters of the Dead Sea. He and his allies then advanced, plundered the cities, and carried off, with an immense number of other captives, Lot and his family, with all his flocks and herds.

What was the consequence?

12. Meanwhile, Abram had fixed his tents beneath the oaks of He'bron, where he had raised an altar to God. Here, where there was abundant pasture ground for his vast herds, he was dwelling in peace and prosperity, when he heard that Lot had been carried off by the Elamites.

Where was Abram dwelling?

13. He at once armed his servants, three hundred and eighteen in number, and placing himself at the head of this little force, he set off in pursuit of the invaders, and came up with them at Dan, where he surprised them at night, and rescued Lot with all the spoils.

What did he do?

14. On his return homeward from this victory, Abram was met by the king of Sodom and Melchisedek (mel-kis'-e-dek) the king of Salem.

Who met him as he returned homeward?

15. Melchisedek, who was a priest of the Most High, offered to the Lord a sacrifice of bread and wine, and said, "Blessed be Abram by the Most High God who created heaven and earth; and blessed be

the Most High God, by whose protection the enemies are in thy hands." Abram then gave him the tithes or tenth part of the spoils.

What did Melchisedek do?

16. The king of Sodom then said to Abram, "Give me the persons, and the Test take to thyself." But Abram, mindful of the wickedness of the men of Sodom, would have nothing to do with them, and refusing all reward, returned homeward. In Melchisedek we have a figure of the eternal High Priest, Jesus Christ, and in his sacrifice a figure of the Mass.

What did the king of Sodom say to Abram?

17. In the midst of his great prosperity, Abram was troubled by the fact that he was childless. At last he complained of it to God, who brought him abroad one night and told him to look up to heaven and number the stars, if he could, for his descendants should be as numerous as they.

What troubled Abram?

18. When Abram was ninety-nine years of age, God appeared to him again, and said to him, "I am the Almighty God. Walk before me and be perfect. Neither shall thy name be called any more Abram, a high father, but Abraham, father of the multitude, because I have made thee a father of many nations.

When did God again appear to him?

19. I will establish my covenant between me and thee: all the male kind of you shall be circumcised. Sarai, thy wife, shall be called Sara, and she shall bear thee a son whose name thou shalt call Isaac (i-zak)."

#18 continues

20. Not long after this, as Abraham was sitting at the door of his tent in the heat of the day, he saw three strangers approaching. He hastened to meet them, bowed down before them, and begged them to rest in his tent. Then he told Sara to bake some cakes of the finest flour, and having caused the finest young calf in the herd to

be boiled, he placed this food, with milk and butter and honey, before his guests.

What happened not long after?

21. Abraham himself waited on his guests at their meal, and when they had finished, and were about to depart, one of the strangers said to Abraham that in a year he would return, and that then Sara his wife should have a son. Then Abraham knew that the Lord God himself, accompanied by his angels, was his guest.

What took place after the meal?

22. Abraham went a part of the way with his guests towards Sodom, and the Lord told him that He was about to destroy the cities of Sodom and Go-mor'-rah, on account of their wickedness. But the holy man, filled with charity for his sinful neighbors, begged the Lord to spare them if fifty just men could be found therein, and won from Him a promise that He would do so.

Did Abraham accompany his guests?

23. Then Abraham besought Him to spare them if five and forty just persons could be found within the precincts; and so kept on pleading till at last he obtained the promise of God to spare them if ten just persons could be found within them. Then the Lord disappeared, and Abraham returned home.

What did Abraham then plead for?

24. So wicked were the cities of the plain, that even ten just men were not found within their limits; and two angels were sent to destroy them. They entered Sodom in the evening, and sought the house of Lot. They told him that the city was to be destroyed, and early next morning led him with his wife and family, out into the open country.

Were the required number of just men found?

25. Then, turning them with their faces from the doomed city, they admonished them to go on their way without looking back, lest they be included in the destruction. Scarcely had the sun risen,

when fire and brimstone rained upon the wicked cities, and utterly destroyed them. Lot's wife, unable to restrain her curiosity, looked back, and was changed into a pillar of salt.

#24 continues

26. The site of these cities is now covered by a sulphurous lake whose sickening odor infects the air and causes it to be shunned by man and beast. This fearful memorial of God's judgment and man's depravity, is called the Dead Sea.

What now occupies their site?

Chapter 2 - Abraham and Isaac

1. As the Lord had promised, Sara gave birth to a son. He was called Isaac, which means *laughter*, and circumcised on the eighth day. While he was still young, God, who wished to see whether Abraham loved his child more than his God, resolved to subject him to a supreme test.

Did Sarah have a son?

2. He therefore appeared to him and said, "Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision, and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee."

What did God command?

3. Abraham at once rose up in the night, saddled his ass, and taking with him only two servants and Isaac, cut wood for the holocaust, and set off for the appointed place. And on the third day, lifting up his eyes, he saw the place afar off.

Did Abraham obey?

4. At length they reached the spot - Mount Mor-i-a, and Abraham bade his servants remain at the foot. Then placing the wood for the holocaust on Isaac's shoulders, while he himself bore the fire and sword, they began the steep ascent.

#3 continued

5. As they thus toiled up Moria's rugged slopes, Isaac said, "My

father?" "What wilt thou, my son," answered the holy patriarch. "Behold," replied Isaac, "the fire and the sword; where is the victim for the holocaust?"

What did Isaac say?

6. Abraham answered that God would provide the victim, and they went on till they reached the top of the mountain. Then Abraham erected an altar, placed the wood on it, and having bound his son, placed him on the wood.

What did Abraham answer?

7. The supreme moment had now come. The holy patriarch had taken his sword and raised his hand to slay his only son, when the voice of an angel cried out, "Abraham! Abraham!" "Here I am," answered Abraham. Then the angel said, "Lay not thy hand on the boy. Now I know that thou fearest God and hast not spared thy only-begotten son for My sake."

Did Abraham strike?

8. Then lifting up his eyes, Abraham saw near by a ram entangled in the thicket, and he took this animal and offered it in place of his son. Then the angel spoke again and told him that in reward for his faith and courage in obeying the divine command, God would multiply his descendants like the stars of heaven, or the sands on the seashore. Then Abraham returned home with his son.

What did he see near him?

9. Isaac willingly bearing the wood which was to kindle the fire intended to consume him, up the mountain, is a type of Our Divine Lord bearing his cross.

Of whom is Isaac a type?

10. When Abraham was stricken in years and felt the time of his death drawing near, he became anxious to have his son married to a daughter of his kindred, and a worshipper of the true God. So he charged his faithful servant, Eliezer (e-le-a'-zar) to go to Haran in Chaldea, where his brother Nachor (na'-kor) dwelt, and bring from

thence a wife for Isaac.

Of what did Abraham become desirous?

11. Eliezer took ten camels of his master's herd, and loaded them with rich presents for Abraham's kindred. Then he set out and in due time arrived at Haran. It was evening; the time when it is the custom of the women of Asia to come and draw water at the public wells.

Did Eliezer go?

12. So Eliezer let his camels lie down to rest near one of these wells, outside the city, and prayed to God to grant that the maiden whom he should ask for a drink, and who should answer, "Drink, and I will give thy camels drink also," might be the wife he destined for Isaac.

What did he do?

13. Scarcely had he finished his prayer, when a modest, lovely maiden drew near the well with her water-jar. Eliezer went to her and asked her for a drink. She answered, "Drink, and I will also draw water for thy camels."

What followed?

14. Eliezer then eagerly inquired her name and parentage, and was overjoyed to find that she was Rebecca, the daughter of Ba-thn'el, the son of Nachor. He then told her who he was and gave her gold ear-rings and bracelets, and she hastened home to tell her people that a messenger had come from their kinsman Abraham.

What did he inquire?

15. At the joyful tidings, her brother La'ban went out and conducted Eliezer to Bathuel's house. Then the faithful servant told the family of Abraham's prosperity in the distant land to which God had conducted him, and how he desired to see his son Isaac wedded to one of his own kindred before he died.

Who came to Eliezer?

16. He then asked for permission to conduct Rebecca to Chanaan to become the wife of Isaac. They consented, and the following day, a great feast was given to celebrate the betrothal, after which, Rebecca and her maidens set out with Eliezer for the land of Canaan.

What did he ask?

17. As they drew near the abode of Abraham, Isaac chanced to be walking in the fields. When Rebecca saw him, and learned who he was, she veiled herself. Isaac was deeply pleased by her modesty, and taking her by the hand, led her into his mother's tent.

How did Isaac and Rebecca meet?

18. Soon after the marriage of Isaac and Rebecca, Sarah died and was buried in the double cave of Mambre which Abraham had bought for a tomb from the children of Heth. Abraham dwelt with his children till he had reached the age of one hundred and seventy-five years. Then he too, was gathered to his fathers, and they laid him by the side of Sarah.

What took place soon after the marriage of Isaac and Rebecca?

Abraham is the model of believers. His unhesitating obedience, and trust in God, joined to his self-sacrifice, as shown in rising up and going into exile; his piety, in raising altars to God; his peacefulness, in separating from Lot; his courage, in his pursuit and defeat of the king of Elam and his allies; his sublime faith, in the intended sacrifice of Isaac, and his holiness, which God rewarded by manifesting Himself to him more intimately than to any other mortal save Adam, all combine to make him worthy of the glorious title of the Father of the Faithful, for all time, and merited that the place of their repose in eternity, before the opening of Heaven by Jesus Christ, should be known as his bosom.

Chapter 3 - Jacob and Esau

1. For a long time, Isaac and Rebecca remained childless. But at length, when Isaac was sixty years of age, Rebecca had twin sons, Esau and Jacob, but Esau was the first-born.

Had Isaac and Rebecca children?

2. The two brothers were unlike in every respect; Esau was red and hairy, and a great hunter; Jacob was smooth-skinned and gentle, and loved to dwell quietly in his tent. Esau was dear to Isaac, because of his strength and fearless spirit; but Rebecca loved Jacob.

Describe them.

3. One day Jacob was boiling some pottage, when Esau came in from hunting. He was faint and tired, and said to Jacob, "Give me of this pottage." Jacob replied that he would, on condition that Esau gave him his birthright in exchange.

What happened one day?

4. So great was Esau's weakness and hunger, that he accepted Jacob's conditions, and gave up his sacred right of eldest son which made him the head of the family, for the mess of pottage. Having confirmed the sale with an oath, he ate and went his way, thinking little of what he had cast away.

Did Esau accept?

5. But when Rebecca heard what had taken place, she resolved that. Jacob should enjoy all the privileges of the birthright which the reckless Esau had so lightly yielded to him.

What did Rebecca resolve?

6. Time passed, and Isaac grew very old and blind. At length he felt that death was drawing near, so he one day summoned Esau to his bedside, and bade him go forth with his bow and quiver, and kill some game, and make of it a savory dish, such as he liked to eat,

and then he would give him his blessing before he died.

What did Isaac say to Esau?

7. In those days the blessing of a father to his son was a very solemn ceremony, and made the eldest son the chief, and priest of his family. So when Rebecca heard Isaac's command, she resolved that Jacob should receive the blessing, instead of Esau, for such, she knew, was the will of God. Esau had no sooner gone, than she called Jacob, and bade him fetch a kid, and of this animal's flesh she quickly made a savory dish, such as Isaac loved.

#6 continues

8. Then she clothed Jacob in Esau's finest garments, and having covered his hands and the smooth part of his neck with the skin of the kid, so as to make him rough and hairy to the touch, like Esau, she sent him to his blind father with the dish she had prepared.

What else did she do?

9. Jacob bore it to the bedside and said, "My father?" "Who art thou, my son?" answered Isaac. "I am Esau, thy first-born," answered Jacob. "I have done as thou didst command me; arise and eat of my venison, that thy soul may bless me."

What did Jacob do?

10. But Isaac, who thought he recognized the voice of Jacob, replied, "Come hither, that I may feel thee, my son, and prove whether thou be my son Esau or not." Jacob drew near, and when the blind patriarch had felt his hands, he said: "The voice is the voice of Jacob, but the hands are the hands of Esau." Then he gave him his blessing.

Did Isaac suspect?

11. Scarcely had Jacob left his father, when Esau returned with the game. Quickly preparing it, he presented himself at his father's bedside and asked for the promised blessing. "Who art thou?" asked Isaac in surprise. "I am Esau, thy first-born," he answered. Then Isaac saw how he had been deceived.

What of Esau?

12. But when he told Esau how he had been betrayed into giving Jacob his blessing, Esau gave an exceeding bitter cry, saying, "Rightly his name is called Jacob (supplanter); he hath already robbed me of my birthright, and now he hath robbed me of my father's blessing!"

How did Esau take this?

13. Then he besought his father to bless him too. And Isaac, filled with compassion, said to him: "In the fat of the earth, and in the dew of heaven from above, shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother, and the time shall come when thou shalt shake off his yoke from thy neck."

What did be beseech his father?

14. The idea of the dependence on his brother foretold by the prophetic voice of Isaac, made so intense a hatred for Jacob spring up in Esau's heart, that he waited only for a favorable moment to kill him.

What effect had this prophecy on Esau?

15. Rebecca was quick to perceive this, and induced Isaac to send Jacob to her former home Haran, where her brother Laban dwelt, that he might choose a wife among his kindred.

What did Rebecca do?

16. Jacob set out on his long journey, more like a poor fugitive, than the son of the rich patriarch Isaac. When night came he took his repose on the ground, with a stone for a pillow.

How did he travel?

17. But in his sleep he had a marvellous vision - he saw a great ladder, reaching from earth to heaven. Throngs of angels were ascending and descending it, and at the top was the Lord Himself. And He said to Jacob, "I am the God of Abraham, and the God of Isaac. The land wherein thou sleepest, I will give to thy

descendants, and they shall be as the dust of the earth.

What had be in his sleep?

18. Thou shalt spread abroad to the east and to the west, to the north and to the south, and in thee and thy seed shall all the nations of the earth be blest. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land; neither will I leave thee till I shall have accomplished, all that I have said."

#17 continues

19. When Jacob awoke, his soul was filled with awe. "Indeed," he said, "the Lord is in this place, and I did not know it." Then he took the stone which he had used as a pillow, and pouring oil on it, made an altar of it, and called the place Beth'-el, which means, the house of God.

How was Jacob affected?

Esau prefigures the rejection of the Jews who desired only earthly goods, as Jacob does the election of the church, which like David, sought of God only one thing - His benediction. The ladder of Jacob's dream is a figure of Christian churches in which angels constantly bear the prayers of the faithful to heaven, and return to earth laden with blessings. The seed in whom all nations shall be blessed is the Savior who was first promised in Paradise, then to Abraham, then to Isaac, and now to Jacob.

Chapter 4 - Jacob

1. Jacob continued his journey, and in due time arrived in Chaldea. As he drew near the city of Haran, he saw some flocks of sheep, and said to the shepherds who were tending them, "Brethren, whence are you? " They answered "From Haran."

Did Jacob arrive safe?

2. Then he asked if they knew his Uncle La'-ban. "We know him," they answered "and behold, his daughter Rachel cometh with his flock." Turning, Jacob saw his cousin and running to her weeping for joy, he told her who he was.

What did he then ask?

3. Rachel hurried home and told her father that Jacob, his sister Rebecca's son, was come. And Laban came to meet Jacob, embraced him, and conducted him home.

What did Rachel do?

4. After Jacob had told his story, it was agreed that Jacob should serve Laban for seven years, and as a recompense receive Rachel, Laban's second daughter, as his wife. And so great Wits Jacob's love for Rachel that the time seemed to pass quickly.

What was agreed?

5. But when the time for the marriage arrived, Laban deceived Jacob, and gave him instead of Rachel, Lia, his older daughter. Jacob was angry at this deception, but finally obtained Rachel as his wife, on condition of serving Laban for another seven years.

Was this done?

6. During these seven years, Lia gave birth to six sons. But Rachel remained childless for several years. Then God heard her fervent prayers and sent her a son, who was called Joseph.

Had Lia and Rachel children?

7. After the birth of this son, Jacob, who bad prospered greatly in his exile, begged Laban for leave to return to his own land. The fourteen years agreed upon, he urged, had gone by, and he had served Laban faithfully, and it was now time for him to think of his own family.

What did Jacob now do?

8. But Laban besought him to remain with him a little longer, and Jacob yielded and stayed six more years with him. Then, seeing how hopeless it was to obtain Laban's permission to depart, he set out secretly with his family, and servants, and herds, and camels.

Did Laban consent?

9. But he was soon overtaken by Laban. He had set out in pursuit with hostile intentions towards Jacob, but God had warned him in a dream not to injure his son-in-law. So they met and parted in peace.

What happened?

10. As Jacob drew near the river Jordan, the boundary of the land of Cha-naan, he began to dread the meeting with his brother Esau. Remembering his former violence, he sent on messengers ahead with presents of herds of cattle, for him.

Did Jacob fear Esau?

11. But these had no effect on Esau, who advanced to attack his brother with a force of four hundred men. But during the night an angel appeared to Jacob, who wrestled with the heavenly visitant till morning, saying, "I will not let thee go except thou bless me." Then the angel told him that thenceforth his name should be Israel, that is, one who has wrestled with God.

Did this means succeed?

12. In the morning Jacob divided his family and servants into companies, and putting himself at the head of one of them, advanced to meet his brother, and when they met, bowed down

seven times before him.

What did Jacob do?

13. Esau was touched by this humility, and embraced Jacob warmly and welcomed his children. Then Jacob besought him to accept some of his flocks, and after much pleading on Jacob's part, Esau did so. They then parted, and Jacob continued his journey to the home of his father.

How was Esau affected?

14. But on the way thither, his wife Rachel died, soon after the birth of her son Benjamin, and was buried by the wayside, where her tomb is still pointed out. Jacob's grief was increased on his arrival home by finding that his mother Rebecca had also passed away.

What sorrow came to Jacob?

15. But the holy patriarch Isaac, was still living to welcome his son after his long exile, and console him in his double bereavement. And they dwelt together until Isaac reached the age of one hundred and eighty years. Then he died, and Esau and Jacob laid him beside his father Abraham.

Who was living?

Chapter 5 - Joseph

1. Jacob continued to dwell in the land of Chanaan. He had twelve sons, of whom Joseph and Benjamin, Rachel's children, were the dearest to his heart. For Joseph, in particular, he had so deep an affection, that it aroused the envy and hatred of his brethren.

How many sons had Jacob?

2. This feeling on their part was increased when Joseph discovered some evil conduct on their part, and informed his father of it. It was still further deepened when he chanced to relate to them some remarkable dreams which foretold his dominion over them. And so they only waited an opportunity to wreak their anger on him.

What increased this?

3. This soon came to pass. One time when they had gone with their flocks some distance from home, Jacob sent Joseph to see if all things went well with them. And when they saw him drawing near, they said, "Here comes the dreamer. Let us kill him and cast him into some old pit, and we will say some evil beast hath devoured him."

Did they get this opportunity?

4. So when Joseph reached them, they tore off his coat of divers colors which his father had given him, and cast him into a dry pit. Then they sat down to eat. But while they were at their meal, some merchants passed by carrying spices, balm and myrrh to Egypt. And Juda proposed that instead of killing Joseph, they sell him to these merchants.

#3 continued

5. The others agreed to this; so Joseph was drawn out of the pit, and in spite of his entreaties, sold to the merchants for twenty pieces of silver. Then they killed a kid and dipping Joseph's coat in it, sent it to their father, saying: "This we have found; see if it be thy son's coat or not."

Did they agree?

6. The wretched father was quick to recognize his own gift to his beloved Joseph, and cried out: "It's my son's coat; a wild beast has devoured Joseph." Then Jacob rent his garments and put on sackcloth, and mourned long and deeply for his son's death.

Did Jacob recognize it?

7. While his poor father was grieving, Joseph was being carried into bondage in a strange land. On arriving in Egypt, the merchants sold him to Putiphar (pu'-ti-far), the captain of the royal guard, who soon learned to appreciate his worth, and made him steward of his household.

What became of Joseph?

8. The Lord blessed Joseph's stewardship, and the household of the Egyptian prospered. But there were new trials in store for Joseph. The wife of Putiphar urged him to commit a grievous sin. And when she found she could not move his virtue, she grew to hate him, and resolved to ruin him.

What happened?

9. So she told her husband that Joseph had sought to induce her to commit a horrible sin, and he, placing too much confidence in her story, caused Joseph to be thrown into prison, amongst the vilest criminals.

How did she do this?

10. But God did not desert Joseph. He soon found such favor with the chief keeper that he was placed over the other prisoners. Among these were the butler and chief baker of Pharao (fa'-ro), the Egyptian king, who were charged with treason.

Did God favor him here?

11. One night both of these men had each a dream which perplexed and saddened them because they knew not how to interpret them. Joseph, seeing that they were troubled, asked them the reason.

They told him and he answered: "Does not interpretation belong to God? Tell me what you have dreamed."

What happened to these men?

12. Then the chief butler told how he had dreamed that he saw before him a vine with three branches, which little by little, put forth buds, which in turn put forth ripe grapes. He squeezed these grapes into the cup of Pharao, and gave the cup to Pharao to drink.

What did the chief butler relate?

13. Joseph told him that the dream signified that after three days he should be restored to his place, and present Pharao the cup as he had been used to do. And he besought the butler, when he should thus be reinstated, to remember him and try to obtain his pardon.

How did Joseph interpret it?

14. The butler promised, and then the chief baker told his dream. He thought he had three baskets of meal on his head, and that in the uppermost basket there were all kinds of pastry, which the birds came and ate of.

What did the chief baker relate?

15. Then Joseph interpreted this dream as follows: The three baskets were three days, and after they had gone by, Pharao would have the chief baker beheaded, and hung on a cross, and the birds would eat his flesh.

How did Joseph interpret this dream?

16. All happened according to his prediction. The third day following was Pharao's birthday, and on it he had the chief baker beheaded, but restored the chief butler to his place. But in the restored favor of his master the butler forgot his promise and gave no thought to Joseph.

Did it so happen?

17. Two years went by, and then Pharao had two dreams which

sorely troubled him. He thought he saw seven fat cows come up out of the river Nile, and feed in rich meadows. Then seven lean ones followed, and devoured the fat ones.

What troubled Pharao?

18. The king then awoke, but fell asleep again and had another dream. He saw seven full, fair ears of corn growing on one stalk, and then seven other ears sprang up. But these were thin and withered and ate up the fine, full ears.

Relate his second dream.

19. The following morning Pharao sent for all the wise men and soothsayers of Egypt, and related these remarkable dreams to them. But he found that none could interpret them.

For whom did he send?

20. Then the chief butler remembered Joseph, and told Pharao how he had interpreted the dreams in prison. So the king sent for him, and, after he had related to him his visions, Joseph told him that both dreams had the same meaning, and by them God had revealed to the king what He was about to do.

Whom did the chief butler recommend?

21. The seven fat kine and the seven fair ears of corn both signified seven years of plenty; and the seven lean kine and seven withered ears of corn, seven years of famine which should follow them, and be felt in the surrounding lands as well as in Egypt.

How did he interpret the dreams?

22. Joseph, therefore, advised the king to select some wise and prudent man to take charge of the surplus crops during the years of plenty, and store them in granaries for food in the years of famine.

What did he advise Pharao?

23. Deeply pleased with the modesty and wisdom of Joseph, Pharao concluded that he could find no one who would perform such a

duty better than Joseph himself. So he had him clothed in a silk robe, a gold chain was placed on his neck, and a gold ring from the king's own finger on his hand; and then, mounted in one of Pharao's state chariots, he was driven through the streets, while a herald went before and proclaimed him governor of Egypt.

What did Pharao conclude, and how did he honor him?

24. Pharao also changed his name to one signifying. "Saviour of the world." At the time of Joseph's elevation to one of the highest positions in a great kingdom, which was the only rival of the Chaldean Empire, he was only thirty years of age.

What did Pharao also do?

25. Time went on, and everything happened exactly as Joseph had foretold. Seven fruitful years, during which the harvests were so great that wheat was as plentiful as the sand on the seashore, came and went. During this time of plenty Joseph had vast quantities of the surplus grain stored in granaries in every city, and appointed overseers to see that it was kept in safety.

Was Joseph's prophecy fulfilled?

26. Seven years of scarcity followed, during which Egypt's fields lay barren, and there was no ploughing nor reaping in the land. But, thanks to Joseph, there was plenty of corn, and the people did not want for bread.

What followed?

The life of Joseph shows us in what wonderful ways the designs of God are accomplished. Hated, because of his virtue, by his wicked brethren, he is consigned by them to a life of bondage in a distant land. But their hatred proves the root of his greatness, which he attains by the road of ignominy and disgrace. But, through all his misfortunes his faith in God remains unshaken, and he meekly endures his exile, and separation from his loving father, as well as his imprisonment among criminals, without repining, and thus earns a glorious reward, even before men.

Sold by his brethren for twenty pieces of silver, Joseph prefigures Our Saviour sold to the high-priests by Judas; as in prison, promising reward to one servant of Pharao, and punishment to another, he pre-figures Him on the Cross, promising Paradise to the penitent thief, while the other dies blaspheming.

Chapter 6 - The Meeting of Joseph and His Brethren

The **River Nile**, the chief river of Egypt, is 4,100 miles long. It rises in Victoria Ny-an-za lake, and flows northward to the Mediterranean Sea.

There is no rain in Egypt, and it would be a desert save for the annual overflow of the Nile. It was held sacred by the ancient Egyptians.

1. The prevailing famine was felt even in the land of Chanaan, and Jacob, having heard that there was wheat for sale in Egypt, sent ten of his sons thither, with money to buy some. But he kept Benjamin, his youngest son, with him, for he was fearful lest some accident might rob him of the child who was the light of his old age.

Was the famine felt in Chanaan?

2. So the ten brothers set out on their long journey across the desert, and at last, when no doubt, the camels were growing weak from the scant fare, a dark, low line appeared on the horizon, and presently they came into sight of the fields and gardens, and obelisks and palaces of Egypt, by the broad flood of the Nile.

Describe their journey.

3. On stating their mission they were referred to the governor. When they entered his presence they were far from recognizing in this mighty potentate, clad in the rich robes of his rank, the simple shepherd whom they had sold on the uplands of Palestine. But Joseph knew them again, and the dreams he had dreamed in youth, in which they had bowed down before him, at once came back to his mind.

To whom were they referred?

4. He did not betray himself, however, but, putting on a stern countenance, asked, through his interpreter, whence they came.

They answered, from the land of Chanaan, to buy food. But Joseph pretended to disbelieve their story, and declared that they were spies, sent by Egypt's enemies to find out the weak parts of the land.

How did he act?

5. In vain they protested their innocence; Joseph had them cast into prison, and kept them there three days. Then he had them brought before him again, and told them that they must leave one of their number in prison as a hostage, while the rest Went home and brought back Benjamin, as a proof of the truth of their story.

What did he do?

6. In the anguish which seized them on hearing this stern decree, the memory of their crime returned to them. And they said to one another that they were justly punished for their sin against Joseph. When he heard them thus reproaching themselves, Joseph was so deeply moved, that he had to leave the audience chamber in order to hide his emotion.

What good effect had this treatment?

7. As soon as he had succeeded in mastering his feelings, he returned, and ordered Simeon to be bound before their eyes. Then he gave the rest the provisions they had requested, and dismissed them. But he privately ordered his servants to place each man's money in his sack.

Did he carry it out?

8. The nine brothers loaded their camels with the sacks of wheat and sorrowfully departed on their homeward journey. When they reached Chanaan, and opened their sacks they were astonished to find their money. But when they told their father all, he mourned deeply for Simeon.

#7 continued

9. "Joseph is not living," he cried, "Simeon is in bonds, and Benjamin ye will take away. But my son shall not go down into Egypt, for if any evil befall him, you will bring my gray hairs in

sorrow to the grave."

What did Jacob exclaim?

10. But the famine increased, and at last Jacob saw they must all starve if he did not send again to Egypt to buy wheat. But when he commanded his sons to go, they reminded him that the governor had forbidden them to return into the land of Egypt without Benjamin.

Did the famine increase?

11. The aged patriarch hesitated, divided between his sore need, and his dread of losing Benjamin. Then Juda, to induce him to consent, swore to bring Benjamin back safe to him. So Jacob yielded, and bade them carry presents of balm, honey, incense, myrrh, dates and almonds, to Joseph, along with the money which they had found in their sacks.

What made him yield?

12. Once more the little caravan set off across the desert. On arriving in Egypt, the brothers applied to Joseph for provisions, declaring that they had brought Benjamin with them, according to his command. At the news he ordered his steward to prepare a great feast, to which he bade the strangers at noon.

Describe their journey and reception.

13. When the brothers found themselves in the governor's house, along with Simeon, who had been set free, they were filled with fear, and said to one another that he meant to make slaves of them, on account of the money which they had carried away in their sacks. So they told the steward about the money, and how they had brought it back. The steward answered, "Peace be with you; fear not."

What emotion filled them?

14. At the hour of noon Joseph arrived, and with their gifts in their hands they bowed down before him. He received them graciously, and asked for their father. But when Benjamin was presented to

him, he said, "God be gracious to thee, my son;" and then hastily left the room, to bide his tears, for the sight of the youth touched him deeply.

How did they act towards Joseph?

15. When he returned, the banquet was served. Joseph sat at a table apart from the others, according to the custom of the Egyptians, who considered it unlawful to eat with the Hebrews, because they were shepherds. But he sent meat to each of them, during the feast, and the share of Eenjamin was five times larger than that of the others.

What took place when he returned?

16. When they were ready to depart, Joseph resolved to subject them to a final test to see if their repentance was sincere for their sin against him, or if the favor he had shown Benjamin would arouse their old jealousy which had led to their crime. So he bade his steward fill their sacks with wheat, and put each man's money in his own sack, but to put in Benjamin's sack his own silver drinking cup.

What did Joseph resolve?

17. The steward did so; and in the morning the brothers departed on their camels. But they had gone only a short distance, when they were overtaken by the steward, who, instructed by Joseph, had pursued them, and charged by him with having stolen his master's drinking cup.

What happened in consequence?

18. Of course they indignantly denied the theft, and declared that if the cup were found in any of their sacks, the owner of it should die, and the others would become slaves to the governor.

How did they act?

19. But what was their consternation, when the steward, after searching every other sack, finally found the stolen cup in Benjamin's! Rending their garments, they remounted their camels

and returned to the city, and, falling at Joseph's feet, offered themselves as his slaves.

Did the steward find the cup?

20. But Joseph answered that none should be his slave, save him who stole the cup. Then Juda told him how much it had cost Jacob to part with Benjamin, and how they would all sooner die than return to their aged father without the young son whom he had confided to their care.

What did Joseph say?

21. Juda ended by imploring Joseph to keep him a slave till his death, and let Benjamin return home. When Joseph heard this offer, he knew that their repentance was sincere; and resolved to disclose his identity.

What did Juda implore?

22. He hastily dismissed his attendants, for he did not wish any stranger to be present when he made himself known to them. Then, giving vent to his long repressed emotion, he lifted up his voice and wept so loud that all who were in the house of Pharao, heard him. Then at last he said, "I am Joseph."

How did he reveal himself?

23. At the sight of the governor's grief, and the sound of his voice, declaring in their own tongue that he was their injured brother, the sons of Jacob were struck dumb with fear.

How were the brothers affected?

24. But Joseph said to them mildly: "Come nearer to me. I am Joseph, your brother, whom you sold into Egypt. Fear nothing, for God sent me before you into Egypt for your preservation. You shall tell my father of all my glory, and all the things you have seen in Egypt; make haste and bring him to me."

Did Joseph reassure them?

25. Then he fell upon his brother Benjamin's neck and kissed him, and wept; and Benjamin, in like manner, wept upon his neck. And then Joseph embraced all the rest of his brethren, and wept with them, and afterwards they got courage to speak with him.

What did he then do?

Chapter 7 - The Family of Jacob Enter Egypt

1. When Pharao heard Joseph's story, he told him to tell his father to come down and settle in Egypt with his family. So Joseph gave his brothers chariots, and other rich presents, and, after warning them not to quarrel on the way; sent them home with Pharao's invitation.

What did Pharao say to Joseph's story?

2. When they arrived and told Jacob that his son Joseph was still living, and ruler of Egypt, he would not credit it till they showed him all the rich presents he had bestowed on them. Then, filled with joy, he cried out, "It is enough for me if Joseph, my son, be yet living. I will go and see him before I die."

Did Jacob believe the glad news at first?

3. He at once set out for Egypt, with his family and all his possessions. When he reached the southern boundary of Chanaan he offered sacrifice to God. And he had a vision in the night. God spoke to him and told him to fear not, but go down into Egypt where He would make a great nation of him, and bring him back to Chanaan.

Did he go?

4. Strengthened and consoled, Jacob continued his journey and sent on Juda to inform Joseph of his approach. Joseph at once mounted his chariot and went to meet his father. And when they met, he fell upon his neck and wept, while the patriarch cried out, "Now I shall die with joy, for I have seen thy face and leave thee alive."

Describe his meeting with Joseph.

5. Joseph then presented his father to Pharao, and Jacob blessed the king. Pharao asked him, "How many are the days of the years of thy life? " Jacob answered, "The days of the years of my pilgrimage are

a hundred and thirty years, few and evil, and they are not come up to the days of the pilgrimage of my fathers."

What did Pharao ask Joseph?

6. As the Egyptians held all shepherds in abomination, Pharao decided to give the colony of Hebrews a part of the land for themselves. So he settled them in Ges-sen, or Go'shen, one of the most beautiful and fertile parts of lower Egypt. And here Jacob dwelt for seventeen years in peace and prosperity.

What did he decide?

7. When the time of his father's death drew near, Joseph visited him with his two sons, Eph-raim and Man-as-ses. The holy patriarch embraced and blessed the boys, and prayed that the angel who had delivered him from evil during life might also protect them. To Joseph he said, "Behold I die, and God will be with you, and will bring you back into the land of your fathers."

What happened before his death?

8. Then he solemnly blessed his children and grandchildren, who were all assembled about his bed. But to Juda he gave a special blessing, and the promise of being the forefather of the Messias. "*The sceptre shall not he taken away from Juda, till He come that is to he sent; and He shall he the expectation of the nations.*"

Who was specially blessed among Jacob's sons?

9. Then he died. And, according to Pharao's command, all Egypt mourned for him for seventy days. After that, Joseph, who had his father's body embalmed, conveyed it, as he had promised his father he would do, back to Chauaan, and buried it in the tomb of Abraham at Hebron.

What did Pharao command?

10. The principal nobles of the court of Pharao and the elders of Egypt accompanied the families of Jacob and of Joseph on their journey. When the long funeral train had crossed the Jordan, seven days were spent in lamentation, so that the Chananites said, "This is

a great mourning to the Egyptians." And from that day, the place was called the Mourning of Egypt.

Who accompanied them?

11. When they returned to Egypt, Joseph's brethren grew fearful lest, now that their father was dead, Joseph might take vengeance for the wrong they had done him. So they came to him and begged his forgiveness anew. Joseph received them kindly, and assured them of his good will, saying, "You thought evil against me, but God turned it into good."

What did Joseph's brethren fear?

12. Joseph lived to the age of one hundred and ten years, and saw his children's children to the third generation. When he was about to die, he told his people that God would one day bring them out of Egypt into Chanaan, and made them promise to take his body with them when they went. After his death, his body was embalmed according to the custom of the Egyptians, and laid in a stone coffin.

How long did Joseph live?

13. **History of Job** - Although God had revealed Himself in a special manner to Abraham, Isaac and Jacob, and given them the special promises that from them should descend the Messias, His holy name was still known and feared by some holy persons who were not of their people.

Did any, save the Hebrews, still retain the worship of the true God?

14. Of these few faithful ones was a holy and upright man named Job who lived in Arabia, some time between the death of Joseph, and the birth of Moses. He was very rich in sheep, camels and oxen, the wealth of Arabia, and was looked upon as a prince by the people of the East.

Who was Job?

15. But one day the Lord said to Satan, "Hast thou considered my servant. Job, that there is none like him in the earth, a simple and upright man, fearing God and avoiding evil?"

Relate what Our Lord said to Satan.

16. But Satan, answering, said, "Doth Job fear God in vain? Thou hast blessed the work of his hands, and increased his possessions on the earth. But stretch forth thy hand and take away his possessions, then thou shalt see that he will murmur against thee!" The Lord answered, "Behold, all that he hath is in thy hand, only touch not thou his life."

What did Satan answer?

17. Satan lost no time in availing himself of the Divine permission to afflict the holy man. A few days after, a messenger rushed, into Job's presence with the news that the Sa-be-ans, a hostile tribe, had fallen upon his servants and slain them, and carried off all his asses and oxen.

How did Satan act?

18. While the servant was still speaking, a second one arrived to tell how that his flocks of sheep and his shepherds had been killed by lightning. The second messenger had not finished his story, when a third arrived with the news that the Chaldeans had taken his camels, and slain all the servants, save the speaker.

What new disaster befell him?

19. Then came a fourth messenger to tell him that while his sons and daughters were seated at a feast in the house of their eldest brother, a violent wind had suddenly swept up from the desert and blown the house down on his children and killed them.

What did the fourth messenger tell?

20. Then Job rose up and rent his garments, and hating shaved his head, fell down on the ground and worshipped, saying, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!"

What did Job do?

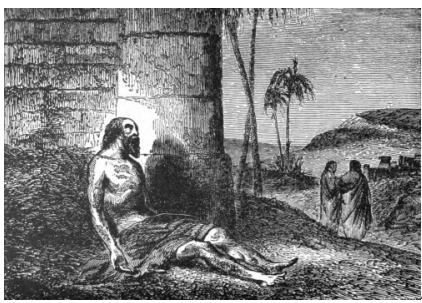
21. But Job's trials were not yet over, for when the Lord

commended Job's fortitude, Satan said that though it had enabled him to endure the loss of his possessions, it would surely give way if he was afflicted in body.

Was Job still further afflicted?

22. So God permitted Satan to strike Job's whole body with a putrid ulcer. And, in his poverty and misery, the holy man sat on a dunghill, and scraped the ulcerated matter from his skin, with a pot-sherd, or fragment of a broken pot. And his wife said to him, "Curse God and die!" But Job reproved her, saying, "If we have received good things at the hand of God, why should we not receive evil?"

What did God now permit Satan to do?



23. Three friends of Job, hearing of his misfortunes, came to visit him. When they saw him from afar off, they knew him not, and crying out they wept, and rent their garments, and sprinkled dust on their heads. And they sat on the ground beside him seven days and seven nights, and none of them spoke a word, for they saw that his grief was very great.

Who came to visit him?

24. But when, at length. Job began to bewail his misery, they answered only by reproaching him for the secret sins which had deserved so terrible a punishment. But Job firmly asserted his innocence, and insisted that he had lived a just, upright and charitable life, and finished by declaring his hope in the resurrection of the body.

How did they answer Job's complaints?

25. Their dispute was ended by God's revealing Himself in a whirlwind to Job. He gently reproved Job for not being more perfectly resigned to His will, but his wrath was great against the three friends, and He commanded them to offer a holocaust for themselves, while Job prayed to obtain forgiveness for them.

How was their dispute ended?

26. Job meekly acknowledged his fault, and in reward of his humility the Lord cured him, and restored him his possessions double-fold. New children were born to him, and he lived to the age of one hundred and forty years, and saw his children's children to the fourth generation.

How did God reward Job?

Job prefigures Our Lord in the power which was given to Satan to afflict him, and in the reproaches of his own people. From Job we learn that the highest virtue is to suffer wrongs patiently, for the devil who had not feared him in his just and prosperous life, trembled before him in his sinless misery and affliction. We also learn from his life how powerful with God is the intercession of the saints.

Era of the Written Law, and the Tabernacle

(B.C. 1570 - B.C. 1010)

Chapter 1 - Egypt

Hi-e-ro-glyph'-ics. Picture writing in which symbols are employed instead of words or syllables of words.

Pa-py'-rus. A material resembling paper obtained by the Egyptians from reeds, by taking the layer between the flesh and thick bark of the plant and uniting the strips with a gelatinous substance.

Ob-e-lisk. A tall, four-sided pillar, made of one entire stone, gradually tapering as it rises, and cut off at the top in the form of a flat pyramid.

Thebes was situated in upper Egypt on the Nile. It is now in ruins.

Memphis was situated in lower Egypt on the Nile, 10 miles south of Cairo. Like Thebes, it is now a ruin.

1. In Egypt, as in Chaldea, we are surprised by meeting at the dawn of history, a people who surpassed in many arts of civilized life, the enlightened nineteenth century. Egypt was the only rival of Chaldea, and these two great empires, divided by the desert, flourished for centuries, and laid the material basis for all later civilization.

What surprises us in Egypt's early history?

2. It is in their architecture that the greatness of the Egyptians especially revealed itself. Unlike the brick edifices of Chaldea, which crumbled away, the stupendous stone monuments beside the Nile have remained throughout the ages, telling in their mutilated grandeur, of a time when the land, now silent and desolate, was covered with 20,000 prosperous cities, and Egypt was the mistress of the world.

In what does the greatness of the Egyptians reveal itself?

3. But while thus testifying by their very existence, to the genius and greatness of the nation which erected them, the monuments bore another message from antiquity, in the mysterious carvings

which covered them.

Did they bear any other message?

4. As in the case of the Chaldean inscriptions, it was reserved for the nineteenth century to decipher these hieroglyphics, or sacred carvings, and the knowledge thus gained was supplemented by the rolls of papyrus, covered with the same signs, which were found in the coffins with the mummies.

When were these deciphered?

5. From these sources we learn that the pyramids are the earliest monuments of Egypt. They were erected to serve as the tombs of the kings of what is known as the Old Empire, which began at some unknown period, and lasted until 2000 years B.C. The seat of government of the Old Empire was at Memphis.

What do we learn from these sources?

6. The Pyramids are sixty in number. Three of these are most wonderful in size; the largest covering thirteen acres of ground - twice the area of the largest building in the world, Saint Peter's at Rome, - and reaching 480 feet in height. This Pyramid contained but two tomb chambers, one for the king, and one for the queen.

What of the pyramids?

7. The Old Empire was overthrown by an invasion of wandering tribes from Asia, w T ho established in its stead what is known as the Middle Empire. These foreign conquerors were Called shepherds by the Egyptians on account of the pastoral life which they had led on the plains of Asia.

Who overthrew the Old Empire?

8. It was during the reign of one of the shepherd dynasty of kings, that Joseph was brought into Egypt (about 1750, B.C.) And it was no doubt the fact that he came from Asia and was a shepherd, like the king's forefathers, that caused Pharao to regard him with favor, and invite his family to settle in the country.

When did Joseph come into Egypt?

9. As time went on, the Egyptians made efforts to overthrow the shepherd power, and at length succeeded in doing so completely under Thoth-mes III. Under this monarch begins what is known as the New Empire (about 1600 B.C.) during which Egypt reached the zenith of her glory.

Did the Egyptians ever throw off the shepherd yoke?

10. Thothmes was a great warrior, and made Egypt the great military power of the age. Thebes, the city of the hundred gates, was the seat of his government, and became the capital of the world. From it he issued every year at the head, of his armies, to make descents on Asia, and cause Egypt's great rival, Chaldea, to tremble.

What was Thothmes?

11. He would return from these expeditions laden with the products of the country, goodly stores of gold and silver, and accompanied by long trains of captives to toil at the colossal monuments which he delighted in erecting.

How would he return?

12. Rome possesses an obelisk of Thothmes - the grandest ever built by him. But two companion ones erected by him have lately been transported - one to London, and the other to New York, where it stands in the Central Park.

Where are three of his obelisks?

13. While these changes had been taking place in Egypt, the family of Jacob had multiplied in Gessen, and become a great and prosperous people. There is no reason for believing that they were treated otherwise than kindly by Thothmes and the succeeding kings of his dynasty for almost three hundred years.

What of the Israelites during this time?

Chapter 2 - Moses

1. At length a king of the same dynasty, Ram-ses II, came to the throne. He found that the several of the nations of Asia were about to unite in a war against him, and became fearful lest the vast body of Israelites who were kindred to his enemies, should unite with them against him.

Who began to oppress the Israelites?

2. So he resolved to try and reduce their number by harsh treatment and oppression, and to this end ordered them to be put at work constructing the Great Wall which he was building to guard the country from approach by way of Asia.

What did he resolve?

3. Others of the children of Israel toiled at the construction of his strong treasure cities, while more labored at the erection of the huge and solemn temples which rose in such numbers during this Pharao's reign.

What did others toil at?

4. But though watched by cruel overseers, who made them furnish mortar, bricks, and all manner of service in the field, the Israelites continued to multiply. So Ramses ordered that every male child thenceforth born among them should at once be cast into the river, and drowned.

Did this treatment reduce them?

5. Soon after the issue of this barbarous royal decree an Israelite woman of the tribe of Levi bore a son, and seeing that he was a goodly child, hid him for three months. Then finding that she could conceal him no longer, she laid the babe in a basket of bulrushes, which she placed in the sedge by the river's brink.

What did one mother do?

6. Presently the daughter of Pharao came down to bathe in the river. And when she saw the basket, she told one of her maids to bring it to her. When it was opened and the princess saw the lovely infant, her heart was touched, the more so as it began to cry.

What happened?

7. "This is one of the Hebrew babes," said the princess. Then the child's sister, Mary, who was watching near by, came forward and said, "Shall I go and call to thee a Hebrew woman to nurse the babe?" The princess answered, "Go," and the maid went and brought her mother.

What did the princess say?

8. When the mother came, the princess said, "Take this child and nurse him for me, and I will give thee thy wages. Joyfully the mother took back her child and nursed him, and when he had grown up, delivered him to the princess, who called him Moses (drawn out) because she said, "I drew him out of the water."

What did the princess say to the mother?

9. The youth thus strangely saved, had a far different fate from his people. While they toiled as slaves, he was brought up as a prince at the magnificent court of Pharao, and was instructed in all the wisdom of the Egyptians. He remained there till he was forty years of age, and then becoming desirous of knowing something of his own people, he left the court and dwelt among them.

What was Moses' fate?

10. One day, he happened to see an Egyptian overseer cruelly beating a Hebrew, and in his anger, slew the Egyptian. For this offence the king ordered him to be put to death. But Moses fled away into Ma-di-an or Me-di-a, a province of Asia, which bordered on Egypt.

What did he do one day?

11. While on his journey, he one day sat down by a well, and presently seven maidens came thither to draw water for their flocks.

But just as the sheep were about to drink, some shepherds rushed up and drove them away. Moses at once arose, drove off the shepherds, and watered the maidens' flocks.

What took place on his journey?

12. These maidens were the daughters of Jeth-ro, a priest of Me-di-a. When he heard what had taken place, he came and welcomed Moses to his home. And Moses married his daughter Sephora, and remained with him for forty years.

Who were these maidens?

13. One day Moses drove the flocks of his father-in-law into the desert as far as Mount Horeb. And there the Lord appeared to him in the midst of a burning bush, and spoke to him, telling him to put the shoes from his feet, for he stood on holy ground, and the God of Abraham, Isaac, and Jacob, was speaking to him.

Relate the vision of God to Moses?

14. Filled with holy fear, Moses hid his face. And the Lord said, "I have seen the affliction of my people in Egypt, and I am come to deliver them out of the hands of the Egyptians, and to bring them out of that land into a land flowing with milk and honey."

How did Moses act?

15. "And I will send thee to Pharao, then thou mayest bring forth my people, the children of Israel, out of Egypt." But Moses answered, "Who am I that I should go to Pharao, and bring forth the children of Israel out of Egypt?"

#14 continued

16. The Lord, to give him confidence, answered, "I will be with thee." But Moses declared that the people would ask who sent him. The Lord answered "I am who am. Thus shalt thou say to the children of Israel, 'He who is hath sent me to you'."

What did the Lord answer?

17. Still Moses was not convinced. Then God made him cast his staff on the ground, when it became a serpent. Then God bade him take it by the tail, when it became once more a rod. And He told him to work this sign before the Israelites, and they would be convinced of the truth of his mission.

Was Moses convinced?

18. But Moses still objected, saying that he was slow and hesitating in his speech. But the Lord said that Aaron (ah-ron), his brother, who had the gift of eloquence, should speak, only Moses must tell him what to say.

What last objection did Moses make?

19. So at last Moses yielded, and returning home, took leave of his father-in-law, and set out with his wife and children for Egypt. And on the way he met Aaron whom God had inspired to come forth and meet him.

Did he yield?

20. Together they entered Egypt, and before the assembled children of Israel, Aaron spoke and told that the Lord had willed their deliverance. And Moses wrought the sign of the rod, and other miracles, and the people believed, and falling prostrate, adored the Lord.

How did they convince Israel?

Chapter 3 - The Ten Plagues of Egypt

1. Ram-ses, the Pharao who had decreed Moses' death, was now dead, and his son Me-neph'-tah, reigned in his stead. So Moses one day presented himself at his court, and demanded permission in the name of God,to conduct the Israelites out of Egypt into the desert, to sacrifice to the Lord.

Was Ram-ses dead?

2. The haughty monarch answered, "Who is the Lord that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go." And from that day he oppressed Israel more then ever.

What did he answer?

3. The Lord bade Moses and Aaron appear again before Pharao. They did so, and Aaron cast his rod before Pharao and it was changed into a serpent. Pharao summoned magicians, who also turned their rods into serpents, but Aaron's rod devoured their rods. But Pharao refused to hear Moses' prayer.

What did the Lord command Moses and Aaron?

4. The Lord now sent ten plagues on Egypt. The following morning Aaron went to the Nile and struck it with his rod, and at once it was turned into blood, and the fish in it died. Still Pharao's heart remained hard.

How did God punish Pharao?

5. Moses now stretched forth his rod over the streams, the rivers and the pools of Egypt, and there came up an innumerable multitude of frogs, which covered the land, and came into the palace of the king, and filled all the rooms and even the beds, ovens and cisterns.

What did Moses do now?

6. Filled with consternation, Pharao promised to let Israel depart, if

the plague were removed; but as soon as the frogs had vanished, he refused once more. So Moses brought a third plague, myriads of gnats, which tormented both man and beast, so that they had no peace.

Did Pharao relent?

7. But even under this torment, Pharao remained obstinate. Then God sent a fourth plague, a grievous swarm of flies that filled the houses of all the Egyptians, so that the whole land was corrupted by them. Pharao then gave way, and he said, "I will let you go to sacrifice to the Lord your God in the wilderness, but go no further. Pray for me."

Did he yield?

8. Moses went out and prayed for Pharao that the flies might be removed, but no sooner were they gone than he again refused. Then God sent a fifth plague which attacked the cattle, and destroyed the best part of the flocks and herds of the Egyptians, but spared those of the Israelites. Still Pharao would not yield.

Did Moses pray for Pharao?

9. God then sent in succession on the land, a plague of boils and swelling blains on man and beast, a hail storm that destroyed all the crops that were above ground, and a swarm of beasts that ate up every blade of grass and green herb in the land. And on the occasion of each plague, Pharao promised to let Israel go, but broke his word as soon as they were removed.

What plagues did God then send in succession?

10. At last God sent a horrible darkness, which covered the land for three days. It was so thick that it could be felt, and while it lasted no Egyptian could see another, or durst move from the spot where he was. But with the children of Israel, there was light.

What did God send at last?

11. In terror Pharao summoned Moses, and offered to let the Israelites go, if they would leave their flocks and herds in Egypt.

Moses answered, "All the flocks shall go with us."

What effect had this on Pharao?

12. Pharao then revoked his permission, and said to Moses, "Get thee from me. And beware thou see not my face any more, for in what day soever thou shalt come into my sight, thou shalt die."

Did he retract?

13. Moses answered, "So shall it be as thou hast spoken, I will not see thy face any more." And filled with wrath at the duplicity of the wicked king, he quitted the court, little dreaming how soon, and under what circumstances, he and Pharao were to meet again.

What did Moses answer?

Chapter 4 - The Exodus of Israel

Red Sea. An inland sea, 1450 miles in length, lying between Egypt and Arabia. It is connected by Bab-el-Mandeb Strait, with the Gulf of Aden, which opens into the Indian Ocean.

1. The Lord now told Moses that He would send one more plague on Egypt which would cause Pharao to yield, and gave him certain instructions to impart to the children of Israel. So Moses told the people that the Lord would pass through Egypt at midnight, and kill every first-born of the Egyptians from the child of Pharao, to the child of the peasant.

What did the Lord say to Moses?

2. He then went on to tell them that the Lord commanded them to kill in every family, on the fourteenth day of the month, a lamb without blemish, and to sprinkle the door-posts with its blood.

What else did he tell them?

3. The Lord also commanded that on the night of that day they should eat the flesh of the lamb, with unleavened bread and wild lettuce. They were to eat in haste, with their loins girt, their shoes on their feet, their staves in their hands: for it was the passage of the Lord, whose angel would that night slay every first-born of the Egyptians.

What more did God command?

4. Thus was the feast of the Pasch (pask), or Passage, instituted. The children of Israel did as Moses had commanded, and while within their dwellings, marked by the saving blood of the lamb, they celebrated the solemn feast, the Angel of the Lord passed through the land and slew every first-born of the Egyptians.

What Feast was thus instituted?

5. And at midnight a cry of woe rose throughout Egypt, for there was death in every dwelling from the king's palace to the peasant's

hut. And Pharao's pride was broken at last, and while it was still night, he sent for Moses and Aaron, and bade them depart at once with all their people, and possessions.

What rose at midnight?

6. The Egyptian people also besought them to depart, and in return, the Israelites asked for vessels of gold and silver, and rich garments, as some compensation for the unpaid labor of their long slavery. Having obtained these, they departed in such haste, that they took the unleavened dough, mixed for their bread, tied in their cloaks which they slung over their shoulders.

What did the Egyptian people do?

7. Dawn saw the long train of Israelites, numbering six hundred thousand, moving out of Egypt, four hundred and thirty years after the time that Jacob had entered it with his family. They bore with them the bones of Joseph, according to the promise made him by the Israelites on his deathbed.

What did the dawn see?

8. And Moses said to them, "Remember this day, on which with a strong hand, the Lord brought you forth out of this place, that you eat none but unleavened bread." He also bade them sanctify every first-born to the Lord, because the Lord had slain every first-born of the Egyptians for them.

What did Moses say to them?

9. God Himself conducted the Israelites in their march, going before them as a pillar of cloud by day, and a pillar of fire by night. At first they kept on the beaten track towards Palestine, but then received the Divine command to turn aside into the wilderness, and to encamp on the shore of the Red Sea.

How were they conducted?

10. Meanwhile Pharao's anguish and terror had abated, and he began to repent of having let his vast and useful slave population depart. So he made ready his chariots and came in pursuit of them

at the head of his army.

What of Pharao?

11. When the Israelites beheld their oppressor coming down upon them, they feared exceedingly and said to Moses, "Were there no graves in Egypt, that thou hast brought us out to die in the wilderness?" But Moses said, "Fear not; the Lord will fight for you."

Were the Israelites terrified?

12. It was night by the time the Egyptians came up to the encampment of Israel, and the pillar of cloud that was before Israel, changed its place, and stood between the two hosts, so that they could not come near each other. And it gave light to Israel, but enveloped their enemy in so deep a darkness that they dared not stir.

What miracle took place when they met?

13. Then Moses, at God's command, stretched his rod over the broad sea that lay before him, and at once the waters divided and rose like a great wall on each side, leaving a dry road on which the children of Israel passed over to the opposite shore.

What did Moses do?

14. At the dawn of day, the Egyptians dashed into the sea in pursuit of them. But the hour was now at hand when the cruel and impenitent king was to feel God's vengeance. At the command of God, Moses stretched his hand over the riven waters, and they rushed together again and engulfed Pharao and all his host: while all Israel, in thankfulness for this splendid miracle, burst into a song of triumph on the shore.

Did the Egyptians pursue them, and was Pharao punished?

The Paschal lamb was a figure of Jesus slain for the sins of men. Its blood, sprinkled on the door posts, prevented the Destroying Angel from entering in. So the blood of the Lamb of God prevents the devil harming those who receive it worthily in Holy Communion.

The Passage of the Red Sea is a figure of the sacrament of Baptism. As there was no other way for Israel to escape Pharao, so there is no other way to escape from the power of Satan, save by Baptism.

Chapter 5 - The Giving of the Law on Mount Sinai

Mount Sinai (si'na) is situated near the Red Sea. It is 8,593 feet in the north-western part of Arabia in height.

1. Scarcely had the echoes of the song of triumph died away when murmuring and discontent were heard amongst the Israelites. For three days they could find no water in the desert, and then when they found a well, its waters proved to be bitter. But Moses quieted them by casting a tree into the well at God's command, which rendered it sweet.

Did the joy of Israel last?

2. They moved on further into the wilderness, but at their next encampment, the bread which they had brought from Egypt began to fail. So they began to murmur again, and regret the bondage of Egypt, with its flesh-pots. But God instead of punishing them for their want of confidence, promised them food in abundance.

Did they murmur again?

3. That evening He caused the camp to be covered with quails, and in the morning, a dew like hoar-frost, lay on the ground around it. And when the Israelites saw this glistening substance, they exclaimed "Manhu?" which means in Hebrew, What is this?

How did He provide for their wants?

4. Then Moses told them that it was bread which the Lord had sent them, and bade every one gather as much as he needed. They did so and found it pleasant to the taste, like flour mixed with honey. And Moses told them to gather a double portion on the eve of the Sabbath, as none would fall on that day.

What did Moses tell them?

5. This heavenly bread continued to fall during the forty years of

Israel's wandering in the desert, and they called it Manna. It is a type of the sacrament of the Holy Eucharist, which is given to nourish our souls for everlasting life.

Did the supply of bread continue?

6. As they moved on through the desert they reached another place where there was no water, and their murmurings against Moses began again. Moses rebuked them for their want of confidence in God, and prayed for guidance. And God bade him strike a rock on the side of Mount Horeb. He did so and an abundant stream of water gushed forth at his blow.

What caused them to murmur again?

7. About this time a fierce and war-like nation named the Anr-al-ek-ites attacked the Israelites. Moses sent Josue (Josh-u-il) at the head of a chosen band of Israelites to meet them, while he went up on to a mountain near by to pray.

What nation attacked them?

8. And as long as Moses' hands remained uplifted in prayer, the Israelites overcame, but when through fatigue they fell, even a little, Israel lost. So Aaron and Hur held up his hands till the enemy was put to flight.

What happened in consequence?

9. The prayer of Moses is a figure of the prayers of the church; and especially of the contemplative religious orders. The active work of the church for the conversion of nations, and the relief of suffering, can never prosper unless it is aided by the prayers of those who have retired like Moses to pray, while the battle goes on in the plain

below.

Of what is the prayer of Moses a figure?

10. In the third month after their departure from Egypt, the Israelites reached to Mount Sinai, where they pitched their tents. Moses was summoned to the top of the mountain, where God appeared to him, and bade him remind the people of all the miracles He had wrought in their behalf, and tell them that if they would keep His law, they should continue to be His chosen people.

Where did the Israelites go in the third month of their departure from Egypt?

11. Moses went down from the mountain and told the people all that the Lord had said. And they cried as with one voice, "All that the Lord hath spoken we will do." Then Moses ascended the mountain again and received God's instructions as to how Israel should prepare for the reception of the Law.

Did Moses tell them?

12. They were to purify themselves from all defilement, and sanctify themselves so as to be fit to appear in His presence. Then on the third day, they were to come to the mountain, around which barriers were to be placed, lest they should approach too near and die.

Repeat his instructions.

13. These instructions were obeyed, and on the third morning, the mountain began to be covered with a thick cloud, thunder was heard, and the lightning began to flash. The mountain began to tremble, while smoke and fire ascended from it, as from a furnace.

Was this done?

14. In the midst of these fearful signs, the sound of a mighty trumpet was heard, and then, from the midst of the cloud that covered the mountain,the Voice of the Lord delivered the Ten Commandments, to serve as mankind's moral guide till the end of time.

What was heard? Repeat the Ten Commandments.

15. When the Voice had ceased, the terrified people cried out to Moses, "Speak thou to us, and we will hear; let not the Lord speak to us, lest we die." And they fell back from the mountain, but Moses went into the cloud, and received other laws from the Lord, which he wrote down.

What did the people do?

16. Then he came forth and explained them to the people who cried out, "We will do all the words of the Lord which he hath spoken." Moses then built an altar at the foot of the mountain, and offered victims on it, and he took half their blood, and poured it into bowls, and half he poured upon the altar.

What did Moses do?

17. And when he had read the words of the Covenant or Agreement, to the people, and they had agreed to observe it, he took the blood and sprinkled it on the people, and said, "This is the blood of the Covenant which the Lord hath made with you, concerning all these words."

#16 continued

18. Thus was the first Covenant completed on Mount Sinai, and solemnly sealed with the blood of animals, to hold good till the New Covenant, sealed in the blood of Our Lord on Mount Calvary, should take its place.

How long was the Covenant to hold?

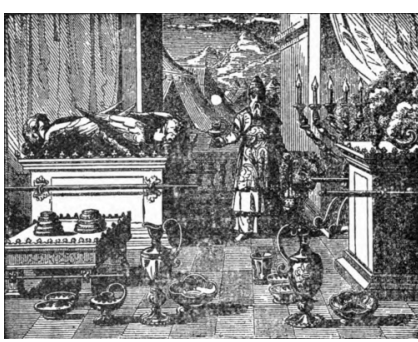
Chapter 6 - Israel Becomes the Church of God

1. Although the people of Israel held the Covenant of circumcision by inheritance from their great forefather, Abraham, and though they had just concluded a still more solemn Covenant sealed with blood, yet for want of a priesthood, an altar, and a sacrifice, they were not as yet the Church of God.

What did Israel still lack?

2. The Lord was now about to raise them to the dignity of being His Church, and for this purpose He commanded Moses to set about erecting the Sacred Tabernacle. And Moses was desirous that the people should show their sense of the blessing, by freely offering their most precious and beautiful possessions to aid in its adornment.

What was the Lord about to do?



3. The people obeyed the call with great joy, and offerings of gold, silver, precious stones, and fine linen, were so numerous that at length Moses was forced to make a proclamation that no more was needed.

Did they respond?

4. Then God inspired the workmen, and in the barren desert, the Tabernacle rose in beauty before the eyes of Israel. It was a portable church, a shrine that could be taken apart and carried from place to place, as suited the wandering life of Israel.

Did the Sanctuary take shape?

5. It was built of the precious and imperishable setim wood, and was thirty cubits in length, ten cubits in height, and ten also in breadth. The boards were overlaid with plates of gold, and the sockets for the supports, were of silver.

Of what was it built?

6. It was divided into two parts: the outer court which held the Altar of Holocausts, and the laver, a large brass basin for the priest to cleanse his hands and feet in before and during the sacrifice; and the Holy Tabernacle.

How was it divided?

7. The Tabernacle itself was again divided into two compartments. The outer or larger part was called the Sanctuary, and was draped with rich hangings of fine linen, with embroideries of cherubim and palms and flowers, in blue and crimson, and gold and purple.

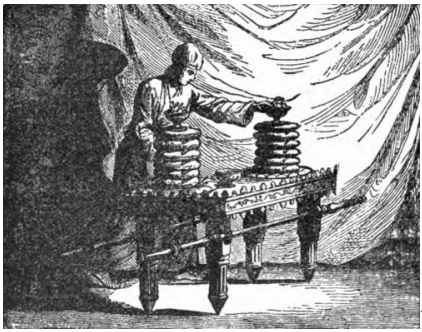
How was the Tabernacle itself divided?

8. In this Sanctuary stood the Altar of Incense, a Golden Altar, from which clouds of incense rose perpetually from the people's offering of rich spices that burned upon it. On the left of this altar stood the seven-branched candlestick of gold, holding seven lamps, which burned continually, fed with the purest oil.

What stood in this sanctuary?

9. To the right of the altar was a table of setim wood covered with gold, which contained twelve loaves of bread, made of the finest flour, and unleavened, and a gold cup, filled with wine.

What stood at the right of this altar?


10. These loaves, which were called the Loaves of Proposition, were kept in their places by a golden frame, while three small golden tubes were placed between each loaf to prevent mouldiness. They were renewed before each Sabbath, and the ones that were removed were eaten by the priests only.

How were these loaves arranged?

11. The second or inner chamber of the Sanctuary was called the Holy of Holies. It too was draped with richly embroidered linen, and contained the Ark of the Covenant which was covered with gold, within and without.

Describe the Holy of Holies.

12. The ark was a coffer of imperishable wood, about three feet, nine inches in width, by two feet, nine iuches in height. By the time it was completed, Moses had received from God stone tables with the Ten Commandments engraved on them, and these were placed within it, and a vase filled with manna.

Describe the Ark.

13. Over the Ark was placed a plate of gold which served as a cover to it, and was known as the Mercy Seat. Two cherubims, one on either side, bent in adoration over it, with their wings overshadowing it.

What was the Mercy Seat?

14. Over this Mercy Seat, the shadow of the Divine Presence rested, day and night, and alone lighted the Holy of Holies. Into this place

none but the High Priest alone might enter, and he only on one day in the year, the day of solemn annual atonement.

What rested over the Mercy Seat?

15. The whole frame of the Tabernacle was enclosed by a tent of goats' hair, then by one of rams' skins, dyed red, and finally, one of fine furs. A regular body of Levites or priests were set apart, to carry the different parts of the Tabernacle when it was taken down or removed.

What enclosed the whole frame of the Tabernacle?

16. Sad to relate, while this work of glory and beauty was going forward, the Israelites exhibited the blackest ingratitude to the God who had brought them from slavery to freedom and happiness.

What took place at this time?

17. Moses had again been summoned into the Presence of God on the mountain, and remained there forty days, and forty nights, conversing with God. And at the end of that time God gave him two tables of stone on which were written the ten commandments.

Where was Moses?

18. Meanwhile the people, thinking from his long absence that he was dead, forgot God and begged Aaron to make them a god whom they could see. Afraid to resist, Aaron took the gold ornaments which they brought him, and fashioned them into the form of a molten calf.

What did the people demand of Aaron?

19. When it was finished, he set it up, and the people were delighted, and cried out, "These are thy gods, O Israel, that brought thee out of the land of Egypt." And they built an altar and offered sacrifice to it, and began to feast and dance before it, after the custom of the Egyptians.

#18 continued

20. The sound of their impious rejoicing reached the ears of Moses as he descended the mountain, and when he reached the camp and saw them adoring the idol, he was filled with just wrath, and dashed the tables of stone which God had given him to the ground, and broke them into pieces. Then he melted the calf and ground it to powder.

What effect had their sin on Moses?

21. He sternly rebuked Aaron for yielding to the wicked desires of the people, and ordered all who were on the Lord's side to join him. The sons of Levi at once gathered about him, and Moses ordered them to take their swords and go through the camp, and slay all whom they found practicing idolatry.

What did he say to Aaron?

22. They did as they were commanded, and almost twenty-three thousand men were put to death. Then Moses once more ascended the mountain, and interceded with the Lord for the ungrateful people, and after earnest pleading, obtained forgiveness for their crime.

What was the result?

23. Then the Lord told him to prepare two other tables of stone, and when he had done so, the Lord once more wrote the ten commandments.

What did God then command him to do?

24. Moses then descended the mountain with the precious burden in his arms, and his face was so radiant with glory from his communing with the Lord, that the people were afraid to approach him, and from that time he had to veil his face whenever he spoke to them.

What happened when he descended?

Moses, the mediator of the Old Covenant, prefigures Jesus Christ, the mediator of the New Testament. The prayer of Moses shows us how powerful is the intercession of the saints to avert the

chastisement of God.

Chapter 7 - The Institution of the Priesthood and the Great Hebrew Feasts

1. The work of the Holy Sanctuary, which bad been interrupted by the sin of the Golden Calf, was now resumed, and when all was completed, according to God's command, Moses poured sacred oil on the Tabernacle and all that it contained.

What was now resumed?

2. And thenceforth a cloud covered the Ark of the Covenant, and the Glory of God filled the tabernacle, and rested on the Mercy Seat between the two cherubim. And wherever the children of Israel removed, the Lord was present over the Tabernacle in a pillar of cloud by day, and a pillar of fire by night.

What was thenceforth seen?

3. A priesthood had now to be instituted. Aaron was chosen High Priest, and Moses proceeded to consecrate him. Before the assembled people, he presented Aaron and his sons before the Lord, and then after purifying Aaron with water, he clothed him with the sacred vestments.

What had now to be instituted?

4. First he placed on him a short linen garment, and over it a violet tunic, and then the eph'od. This was a kind of girdle which was brought from behind the neck over the shoulder, then crossed on the breast and finally carried under the arms, so as to serve as a girdle to the tunic. All priests wore ephods, but theirs were of simple linen, while the high priest's was richly embroidered in purple and gold.

Describe these.

5. Moses than suspended from his neck the rational, on which were twelve stones, each bearing the name of one of the twelve tribes of Israel, and placed on his head the mitre, in the middle of the front

of which was a gold plate with the inscription, "The Holy of the Lord." Then he poured oil on his head and consecrated him.

What else did he place on Aaron?

6. After his sons and the Levites had been consecrated, Aaron advanced to the altar, and having offered a victim, stretched forth his hands over the people, and blessed them, saying, "The Lord bless thee, and keep thee, the Lord show his face to thee, and have mercy on thee, the Lord turn his countenance to thee, and give thee peace."

What blessing did Aaron then give to the people?

7. This threefold blessing contains an indication of the mystery of the Most Holy Trinity. Hardly had the sound of it died on Aaron's lips, when fire came forth from the pillar of cloud, and consumed the holocaust. And the people fell prostrate, and adored the Lord.

What does this blessing contain and what miracle followed?

8. After the institution of the priesthood, Moses prescribed by God's command the sacrifices which were to be offered him, and the manner in which they were to be offered. Some of these were bloody sacrifices, and consisted of sheep, goats, and oxen; others were unbloody and consisted of flour, fruit, oil, and wine.

What else did Moses prescribe?

9. When the thing offered was wholly consumed, it was called a holocaust, or whole burnt offering, and constituted the highest act of adoration. But when only the fat, as the most delicate portion, was consumed by fire, and the rest was eaten, it was called either a sacrifice of thanksgiving or of expiation.

How were these sacrifices distinguished?

10. Moses also instituted the Feasts of the Lord, according to His command. The first of these was the Festival of the Pasch or Passover, in memory of the Paschal Lamb eaten by them on the night of their deliverance from Egyptian bondage. During the seven days of its observance, they ate unleavened bread.

What did Moses also institute?

11. The Feast of the Passover prefigured the Christian Feast of Easter and of our delivery from the power of Satan by the Resurrection of Christ.

What did this feast prefigure?

12. The next great Feast was the Feast of weeks, fifty days, or seven weeks after the Passover, corresponding to the Christian Feast of Pentecost. It was observed in remembrance of the law given them on Mount Sinai, and on it they offered the first fruits of the harvest to the Lord.

What was the next great feast?

13. Their third great festival was the Feast of Tabernacles in the autumn, when the vintage was over. In later years, when the Israelites had entered the Promised Land, and dwelt in houses, they left them at the time of this feast, and abode in tents built of the branches of the trees, in memory of their wandering in the wilderness, and of their being fed with manna in the desert.

What was the third?

14. Though it was a season of joy, the Feast of Tabernacles had the same object in view as the Christian Lent, to remind the people that life was short, and that heaven, not earth, was their home. On these three feasts, the men of Israel had to appear before the Lord in the Tabernacle.

What was its object?

15. There was also a Day of Atonement, kept as a most solemn fast, when the high priest sacrificed a calf for his own sins, and a he-goat for the sins of the people.

What else was observed by Israel?

16. This Day of Atonement was the only time he was permitted to draw aside the veil which hung before the Holy of Holies and enter it. He took with him the blood of the victim, and the golden censer;

and after having incensed the Mercy Seat, he sprinkled it and the front of the ark with the blood.

What privilege was accorded to him on this day?

The unbloody sacrifices prefigured the unbloody sacrifice of the Mass, by which the fruit of the sacrifice of the Cross is constantly applied to us. The High Priest is a figure of Jesus Christ, who offered Himself to His Father on the Cross in a bloody manner, and who daily at Mass, repeats the sacrifice in an unbloody manner.

Chapter 8 - The Spies - Revolt of Core, Dathan, and Abiron

1. In the second year after their departure from Egypt, the silver trumpets sounded the warning of departure, and the great host of Israel began to move from Sinai towards the borders of the Land of Chanaan. And when they came to the desert of Phar'an on its southern borders, Moses sent forth twelve men, one of every tribe, to explore the Promised Land.

When did they remove from Sinai?

2. These twelve spies crossed the Jordan, and entering Chanaan from the south, came to Hebron, where Abraham had once dwelt. After some further exploration they returned to the camp, having been absent forty days.

How did these spies proceed?

3. They brought with them bunches of grapes, so huge that they had to be carried, hung from poles, borne on the shoulders of two men, along with figs and other rich fruits, which confirmed the truth of Chanaan's being a land flowing with milk and honey.

What did they bring with them?

4. But all save two of them, Caleb and Josue, united in declaring that it would be utterly impossible to conquer it. They described the men as giants, in comparison with whom they seemed as locusts, and the cities as surrounded with strong walls, before which they would be powerless.

What did ten of them declare?

5. And when the people heard them, they began to murmur, and say, "Would to God we had died in Egypt, and would to God we might die in this wilderness; is it not better to return to Egypt?" And when Moses and Aaron heard them, they were so filled with sorrow and regret, that they fell prostrate on the ground.

What effect had their tale on the people?

6. In vain Caleb and Josue implored Israel to remember that the Lord was all powerful, and would enable them to prevail against the enemy. In their fury they would have stoned them to death, had not the glory of the Lord manifested itself over the Covenant to all the children of Israel.

What did Caleb and Josue do?

7. And the Lord said to Moses, "How long will this people not believe me for the signs I have wrought before them? I will strike them with pestilence, but thee I will make a ruler over a nation mightier than this is."

What did the Lord say to Moses?

8. But Moses interceded for the guilty people, and the Lord at length consented to spare their lives, but declared that not one of those over twenty years of age, who had murmured against Him, should enter the land. They should die in the wilderness, but the children, whom in their wickedness, they had declared would be the prey of their enemies, should enter in, and conquer it.

Did Moses succeed in saving them?

9. The messengers who had encouraged the fears of the people, were struck dead. And when Moses told the people the doom which God had pronounced on them, they mourned bitterly.

What of the messengers?

10. A new evil now broke out in the camp. Moses had ordered a certain man to be stoned to death, for breaking the Sabbath, and about two hundred and fifty of the leading men of the congregation, joined with Core (ko're) a prominent Levite, in resenting this action on the part of Moses.

What broke out in the camp?

11. And Core said to Moses, "All the people are holy; why do you raise yourself above the people of God?" On hearing his words

Moses knew they only masked his feelings of rebellion against God, and fell prostrate in grief.

What did Core say to Moses?

12. Afterwards he reproved the rebellious Levites. "Is it," he asked, "because God has desired you to serve near the Tabernacle, that you desire to usurp the dignity of the priest- hood also? Tomorrow the Lord will make known who they are that belong to him. Prepare then, and stand, each with his censer, on one side, and Aaron will stand on the other."

What did he do afterwards?

13. But on the following day, when the two hundred and fifty were to appear before the Lord, Da'than and A-bl'ron, of the tribe of Reuben, who with Core, led the revolt, refused to come forth from their tents.

What took place on the next day?

14. So Moses went to them, and told the people to separate themselves from these wicked men, lest they perish with them. Then he said, "If these men die the common death of men, the Lord did not send me, but if the earth opens her mouth and swallows them, and they go down alive into hell, you shall know they have blasphemed the Lord."

What did Moses do?

15. Scarcely had he finished speaking, than the earth opened and swallowed Core, Dathan, and Abiron, with their tents and all that belonged to them. At the same time, fire descended from heaven, and destroyed the two hundred and fifty who had taken sides with them.

What happened?

16. After this the Lord bade Moses take a rod from a prince of everyone of the twelve tribes of Israel, and after writing the name of each man on his rod, lay them in the Tabernacle of the Covenant. "And whomsoever of these I will choose," said the Lord, "his rod shall blossom."

What did the Lord bid Moses?

17. Moses did as the Lord commanded, and when he entered the Tabernacle on the following day, he found that the rod of Aaron had blossomed. He then brought out the rods and showed them to Israel, but afterwards by God's command, replaced Aaron's rod in the Tabernacle, where it remained as a memorial of the rebellion and punishment of the wicked children of Israel.

What was the result?

Chapter 9 - Close of Israel's Wanderings - Death of Moses

1. The years went by, and the Israelites who had murmured against God, gradually died, until at last, when the fortieth year of their wandering dawned, there was not one left. It was their children whom Moses was now conducting, but the murmuring and discontented spirit of their parents was present in them.

What changes did the years make?

2. So when they came to a place where they suffered for want of water they began to complain and ask Moses why he had brought them out of Egypt. Then the Lord commanded Moses to strike a certain rock and it would yield water.

What roused tills anew?

3. So Moses assembled the people, and raising his rod, struck the rock, but as the water did not instantly flow, he doubted, and struck a second time. The water gushed forth, but the Lord was so displeased with the sin of Moses in doubting him, that He told him he should not lead his people into the Promised Land.

Did Moses do so?

4. The Lord then gave the place the name of the Waters of Contradiction, because the children of Israel had there striven with words against the Lord, and He was sanctified in them.

What name did the Lord give the place?

5. The next encampment of the Israelites was at Mount Hor. Here Aaron, who had shared in the sin of Moses, died, and E-le-a-zar, his son, was made high priest in his place.

Where did they next encamp?

6. Some time later, the Israelites, weary of their long wandering and the daily manna, began to murmur against the Lord and Moses. And

God sent fiery serpents among them, by whose deadly bite, a great multitude perished. And knowing that the serpents had been sent in punishment of their sins they besought Moses to intercede for them, that they might be taken away.

Did they murmur again?

7. The Lord heard the prayer of Moses, and bade him make a brazen serpent, and set it up in the sight of all. He did so and all who looked at it were healed.

Did the Lord hear his prayer?

8. The brazen serpent is a figure of the Redeemer as He himself afterwards declared, "As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have life everlasting." - (John 3:14)

Of what is the brazen serpent a figure?

9. The term of the wanderings of Israel was now drawing to a close, and they drew near to the Promised Land. They had now prevailed over so many of the hostile nations about them, that when they came to the borders of the territory of Ba'lac, the king of Mo-ab, he was filled with fear.

What king grew fearful of the Israelites?

10. So he sent the elders and nobles of his kingdom with rich presents to Ba-laam, a noted soothsayer of the Am-mon-ites, a neighboring nation, to ask him to come and curse the Israelites for him. And Balaam told them to pass the night at his dwelling, and he would see what the Lord would command.

What did Balac do?

11. Now Balaam was a believer in the true God, though he had dealings with a familiar spirit. So when God forbade him in the night, he told them the next morning that he would not go. But the king sent again, and this time, God told Balaam to go.

Did Balaam believe in God?

12. So Balaam arose and went to the king of Moab, who took him to three different mountains in turn, whence he could behold the Israelites in the valley. Then he told him to curse them, but Balaam, constrained by God, burst forth into blessings instead.

Did Balaam go?

13. "How beautiful are thy tabernacles, O Jacob," he exclaimed, "and thy tents, O Israel! He that blesseth thee, shall also himself be blessed, and he that curseth thee shall be reckoned accursed."

Repeat his words.

14. Balac grew angry, and dismissed him in disgrace to his home. Thereupon the eyes of Balaam were opened, and he saw a vision, and his lips were opened and he uttered the following prophecy:

What was the rebuilt?

15. "I shall see him, but not now; I shall behold him, but not near. A star shall arise out of Jacob, and a sceptre shall spring up from Israel and shall strike the chiefs of Moab, and shall smite the children of Seth."

Repeat this prophecy.

16. This striking and beautiful prophecy refers to the Saviour, and the star mentioned is the star which appeared to the three Eastern sages at the birth of Christ.

To whom does this refer?

17. The time of Moses on earth was now drawing to a close. According to God's command, he laid his hands on Josue in, the presence of all Israel and presented him to them as their future ruler.

What did Moses do before his death?

18. The great law-giver, faithful to his mission to the last, then charged the assembled people to remain true to God, and to avoid consulting soothsayers, or placing belief in dreams or omens. He

also told them that God would send them a prophet like himself, whom they should hear.

What did he charge Israel?

19. He reminded them of all the wonders God had wrought for them, and assured them that if they kept His commandments, they should be blessed in their houses, blessed in their fields, blessed in the fruits of the land, blessed in their cattle, blessed when they came in and when they went out.

What else did be say?

20. He then warned them of the judgments with which the Lord would visit them if they failed to keep His commandments. He then gave a book in which he had written all the words of His law, to the Levites, with a charge to put it inside of the Ark of the Covenant.

What warning did he gave them?

21. Then having blessed the tribes of Israel, he went up from the plains of Moab to Mount Nebo. He was now one hundred and twenty years old, "yet his teeth were not loosed, neither were his eyes dim."

Whither did he go?

22. From the summit of the mountain, Cod showed him the fair and smiling Land of Chanaan, which He had promised to his fathers, Abraham, Isaac and Jacob, but which he was not to enter. And there the great leader died, and angels buried him, so that no man ever knew the place of his sepulchre.

What did he see?

Moses was a figure of Jesus Christ. Like Him, he proclaimed the Law of God, and confirmed his teaching by miracles, prophecies and a holy life. The prophet of whom Moses spoke was the Saviour, who was to establish a new law, more perfect than that of Moses.

Chapter 10 - Israel Enters the Promised Land

Jericho is situated in the south of the Holy Land, and is famous for its roses. It is still more interesting, however, as the scene of many of our Lord's miracles. In His time it was a rich and prosperous city.

1. Israel mourned Moses for thirty days. At the end of that time, the Lord commanded Josue to lead the people past the Jordan, into the Promised Land. And He promised him that He would deliver to him every spot that the sole of his foot should tread on.

What did God command Josue?

2. Secure of victory, Josue led the host of Israel to the Jordan. When they reached its banks, he ordered the priests to take the Ark of the Lord, and go before the people. They did so, and as soon as their feet touched the waters they rolled back on either side, and left a dry channel through which the people crossed to the opposite shore.

Did Josue obey?

3. They now pitched their tents before the strongly fortified city of Jericho. On the following day they celebrated the Pasch, and ate of the fruits of the earth. After this the manna ceased to fall.

Where did they pitch their tents?

4. When they saw how strong Jericho was, they began to despair of taking it. The Lord therefore ordered Josue to make all the fighting men of Israel march around it in utter silence, once a day for six days.

Did they lose heart?

5. Then, on the seventh day they were to march in silence around it six times, but at the last time, when the priests sounded the trumpets, they were to give a great shout. These commands were

carried out, and when, on the seventh day, the great shout of the people mingled with the sound of the trumpets, the walls of Jericho fell, and the Israelites took the city.

What was to be done on the seventh day?

6. Josue pursued his victorious career, though his enemies were strong and numerous. Once five kings of the Am-or-rhites attacked him. It was late in the day before the tide of victory turned in favor of the Israelites, and Josue grew fearful lest the enemy should escape in the darkness and gain reinforcements.

Did Josue continue to prevail?

7. So Josue spoke to the Lord in the sight of the people and said, "Move not, O Sun, towards Gab'-a-on, nor thou, O Moon, towards the valley of Aj'-a-lon." And the Lord heard the voice of man, and fought for Israel, and the day did not fade till Josue had utterly defeated the enemy.

What miracle did he obtain from God?

8. When the land of Chanaan was conquered Josue proceeded to divide it among the tribes of Israel. The tribe of Levi alone received no portion, being supported by tithes and sacrifices, but they received forty-eight cities in different parts of the country.

What did he proceed to do when Chanaan was conquered?

9. The tribes of Reuben and Gad and half the tribe of Manasses had obtained permission from Moses to remain in possession of the meadow and pasture lands to the east of the Jordan, from the territory of Moab, northward to the borders of Damascus.

What tribes remained east of the Jordan?

10. Of the other eight tribes and a half, those of Juda, Simeon, and Benjamin, settled in the south of Chanaan, adjacent to the cities of the Philistines on the sea-coast: while those of Asser, Dan, and Nephtali (Nef-ta-ly) held the north adjoining the great merchant cities of Tyre and Sidon, and Mount Lebanon.

What of the remaining tribes?

11. The remaining tribes of Ephraim (Ef-ram) Zab'u-lon and Issachar (Is'-sa-kar), and the half tribe of Manasses, settled in the middle of Chanaan, the part of the country most fruitful for the purposes of agriculture.

Who settled in the middle of Chanaan?

12. Josue governed Israel until he was one hundred and ten years of age. When about to die, he summoned the people before him, and admonished them to observe the law of God, and avoid marriage with the heathens. Then he passed away, and they buried him on his own land in Mount Ephraim.

How long did Josue govern Israel?

The Promised Land is a figure of Heaven. As the Israelites did not obtain it without toil and suffering and contention, so only shall Heaven be won, by bravely contending with the enemies of salvation.

Chapter 11 - Israel Under the Judges - Barac - Gedeon - Jephte

Mount Thabor (ta'bor), is situated in Palestine, eight miles east of Nazareth. It is 1000 feet in height. It was the spot where Our Lord was afterward transfigured. On its summit there now stands a church.

1. So long as these Israelites lived who had wandered in the desert, and eaten the heavenly manna, the nation remained faithful to God, but after they had departed, their children began to contract marriages with the heathen nations around them, and in consequence fell into idolatry.

Did Israel remain faithful to God?

2. This brought heavy judgments on them which caused them to repent and turn once more to God, who would then raise up a deliverer, who would free them from their enemies, and restore the faith and worship of the God of Israel.

How did God punish them?

3. These men were called Judges. The first of them was called Barac. Israel had fallen under the power of Jalin, the king of the Chanaanites, when Debora, a holy prophetess, sent word to Barac to raise an army and free Israel.

What were these men called?

4. So Barac went forth and met the Chanaanites at Mount Thabor. They were mounted in chariots, and armed with scythes, but the Lord struck them with such terror at the sight of Barac that they fled in complete disorder.

Did he go?

5. Sis'a-ra, their general, leaped from his chariot, and took refuge in the dwelling of Ja-el, a woman who belonged to a tribe that was friendly to his own nation. But when he was asleep, Jael drove a nail through his temple and killed him, and when Barac arrived in pursuit of him, she showed him the dead body.

What befell Sisara?

6. When the news of this great victory reached Debbora, she sang a song of triumph before all Israel. And the land had rest for forty years, until, as the memory of the victory died away, Israel again did evil in the sight of God.

What did Debbora do on hearing the glad news?

7. The Lord punished them by delivering them into the hands of their old enemies, the Ma'-di-an-ites, who swept through the land and laid it waste, so that there was nothing left to support life, and the Israelites were forced to take refuge in dens and caves in the mountains.

How did God punish them now?

8. In their humiliation, they cried to the Lord for help against their nation's enemy, and He heard them and sent an angel to a youth named Ged'eon, the youngest son of a humble Israelite of the tribe of Manasses, to tell him that he was chosen to deliver Israel.

What did they do?

9. From that day the spirit of the Lord came on Gedeon, so when the army of the Madianites crossed the Jordan again, he sounded the trumpet, and sent messengers to the tribes of Israel to follow

him, and soon had an army of thirty-two thousand men.

What happened to Gedeon?

10. Before leading them to battle, Gedeon sought a sign from God as to whether or not he was to really be the savior of Israel. He put his fleece of wool on the ground, and begged that it might be wet with dew, while all the ground remained dry, if he was the destined deliverer. And the next morning he found it so wet that he filled a vessel with the dew which he wrung out of it.

What sign did he seek?

11. On the next night he requested a further sign of his mission, that the ground might be wet but the fleece remain dry, and God granted him what he asked. So Gedeon hesitated no longer, but led his troops to meet the enemy.

Was he satisfied?

12. But on the way, God commanded him to reduce his army, lest Israel should think they had conquered by their own strength. So Gedeon ordered all who felt timorous to return home, and twenty-two thousand departed, leaving only ton thousand to meet the enemy.

What did God command on the way?

13. But God bade him reduce their numbers still further. "Bring them to the waters," he commanded, "and then I will try them." He then told Gedeon to observe how they drank, and to dismiss all who knelt down to drink at their ease, but to keep those wha lifted the water to their mouths in the hollow of their hands, in order to save time.

Was his army small enough now?

14. Only three hundred men stood this test, and this little force Gedeon divided into three companies. Then he gave each man a trumpet and a pitcher with a lamp within it, and told them to do exactly as he did.

How many men were left to him?

15. At the midnight watch, he led his little force to the camp of the enemy. As they entered it they blew their trumpets, and dashed the pitchers against one another, while they cried with a loud voice, "The sword of the Lord and of Gedeon."

What did he do?

16. The terrific noise and the dazzling light, whose source they could not see, filled the Madianites with the wildest panic, and in the confusion, they turned their swords against one another, and fled in all directions. And Israel went in pursuit of them, and slew almost their whole army.

How were the Madianites affected?

17. Gedeon ruled Israel for forty years, and during that time the nation enjoyed peace and prosperity. But after his death they fell again into idolatry, and were punished by being delivered into the hands of the Ammonites. And when they repented God raised up a valiant warrior, named Jephte (Jef'te) to deliver them.

How long did Gedeon rule Israel?

18. When about to lead the armies of Israel against the Ammonites, Jephte promised that if the Lord would grant him the victory, he would in return offer to the Lord, whatever should meet him first on his way home.

What vow did Jephte make?

19. The Lord heard him; victory perched on his banners, and he was returning in joy and peace to his home, when he met his daughter coming with a band of maidens, with their timbrels, to do him honor.

Was he victorious?

20. And when he saw her, he rent his garments in sorrow, for she was his only child, but he kept his vow, and the maiden lived a solitary life, retired from the world, till her death.

What did he do when he saw her?

Chapter 12 - The Judges of Israel - Samson - The Story of Ruth

Gaza. The strongest city of the Philistines. It was regarded as the key to Syria. It was situated in the southern part of Palestine on the Mediterranean Sea. It is now known as Ghuzzah.

1. While Jephte was leading the tribes of Israel in the valley of the Jordan, God raised up another deliverer for His people in the south of Israel, which was menaced by the Philistines. This was Samson, of 'the tribe of Dan, and the strongest man that ever lived.

What was taking place at this time in the south of Israel?

2. On one occasion, he met a young lion, and moved by the spirit of the Lord, tore it into pieces, as if it had been a young kid. Another time, when the Philistines had captured him, he burst his bonds, and snatching up the jaw bone of an ass, slew a thousand of them with it.

Relate some of his feats.

3. On another occasion he went to the city of Gaza. His presence was discovered, and they locked the gates to prevent his departure during the night, intending to kill him in the morning. But in the night Samson rose, and carried off the gates of Gaza with him to the top of a neighboring hill.

What happened in Gaza?

4. But though Samson was the chosen instrument of God, his conduct was often very bad, and resulted in his ruin. He became

infatuated with a Philistine woman named Dalila, and after long pleading on her part, confided to her that the secret of his strength lay in the fact that his hair had never been cut, for he was a Nazarite, that is, one consecrated to God.

What must be said of Samson?

5. One day, when he was asleep, the treacherous Dalila cut off his hair, and then the Philistines rushed in, and after putting out his eyes, cast him into prison. And there he languished, till one day, when they held a great feast in honor of their god Dagon, they had him brought out to amuse themselves with the sight of their great foe's humiliation.

What did Dalila do?

6. His hair had now grown again, and his strength had returned to him. So after he had amused them by some wonderful feats, he asked the boy who led him, to place him where he could touch the pillars that supported the whole house. And when the boy did so, he prayed, "O Lord God, remember me, and restore to me my former strength."

What took place?

7. Then, grasping the pillars, he shook them violently, exclaiming, "Let me die with the Philistines." And the building rocked and fell, and killed all who were in it, so that in his death, Samson slew more of the enemies of God than he had done in his whole life.

What terrible vengeance did he inflict?

8. **The Story of Ruth**. - During the time of the rule of Judges in Israel, there was a famine in the land, so that a certain man who dwelt in Bethlehem, named E-lim'-e-lech, went with his wife No'-e-mi, and his two sons,to live in the land of Moab.

What caused Elimelech to leave Israel?

9. There his two sons married, and died. Their father died, also, and Noemi, being left a poor widow, desired to return to Israel. She told her two daughters-in-law of her resolve, and advised them to return

to their families.

What took place there?

10. One of them, Orpha, obeyed, but Ruth, the other, refused to stay in her own land without Noemi. "Whithersoever thou shalt go, I will go," said the young Moabitess, "where thou shalt dwell, I will dwell also. Thy people shall be my people, and thy God, my God."

Did they obey?

11. So the two women journeyed back to Bethlehem. It was the beginning of the barley harvest, when they reached there, and Ruth said to her mother-in-law that she would go into the fields, and glean the ears that escaped the reapers. And Noemi answered "Go, my daughter."

Did they go back to Israel?

12. So Ruth went into the fields. And when the owner of the land, who was named Bo'az, saw her, he asked the gleaners who she was. And when he had heard her story, he spoke to her graciously and ordered the men to let fall some handfuls of barley, "that she might gather them without shame."

What happened in the field?

13. And when evening came, Ruth found that she had three bushels of barley. When she carried it home, Noemi was surprised, and said, "Where hast thou gleaned to-day, and where hast thou wrought?" and Ruth told her that she had been in the fields of Boaz.

Was Noemi surprised?

14. Day after day she gleaned there till the barley harvest was over. And some time after, Boaz said to her, "My daughter, all the people that dwell within the gates of my city, know that thou art a virtuous woman." And he wedded her.

Did she continue to glean?

15. Then the elders of the city witnessed the marriage, and said,

"The Lord make this woman like Rachel and Lia who built up the house of Israel, that she may be an example of virtue, in Eph'ra-tS,, and have a famous name in Bethlehem."

What blessing did the elders wish her?

16. The Lord blessed the union of this virtuous pair, and gave them a son, whom they named OT)ed. Noeini, full of joy, fulfilled the duties of nurse to the child, who was the father of I'sai, whose son was David, of whose race Christ was born.

Who sprang from this union?

Chapter 13 - Israel Under the Judges - Heli - Samuel

1. The next Judge of Israel after Samson, was He'-li, who was also the High-Priest. He had two sons, Ophni (of-ni) and Phinees (fin'-e-es) who were a scandal to Israel on account of their wicked conduct. When the people came to offer sacrifice, this pair would carry away the flesh of the victims by force.

Who was the next Judge of Israel?

2. Heli knew this, but instead of taking the stern measures which their wicked conduct called for, he contented himself with mildly rebuking them, saying, "It is no good report I hear, that you make the people of the Lord to transgress." And so they continued in their evil courses.

Was Heli to blame?

3. About this time, there dwelt in Mount Ephraim a virtuous pair named Elkanah and Anna. Now Anna had no children, which was a heavy trial to her. So she went up to the Tabernacle, which was at Silo, and besought God to grant her the blessing of a son, vowing that if He did so, she would dedicate him to God all the days of his life.

Who dwelt at this time in Mount Ephraim?

4. God heard her prayer, and sent her a son, whom she named Samuel, which means, the gift of God. And when he had reached the age of three years, Anna took him to Si-lo, and gave him to Heli, who consecrated him to the service of God.

Did God hear her prayer?

5. Heli was now an old man, and his eyes were dim, so every night Samuel reposed near his couch, which stood near the Tabernacle, in order to watch the lamp of God in the sanctuary. And one night a Voice called Samuel. The child answered "Here am I," and went to

Heli, and asked, "Why hast thou called me?"

What happened to Samuel one night?

6. Heli answered, "I did not call thee, my son, return and sleep." So the child went back to his couch. But the Voice called again, and Samuel rose once more and went to Heli, who told him as before that he had not called, and bade him return to his bed and sleep.

What did Heli answer?

7. But when the Voice called the third time, and Samuel once more rose and went to Heli, the high-priest understood that it was the Lord who had called the child. So he told him to return to his couch, and if the Voice called again, to answer, "Speak, Lord, for thy servant heareth."

Did the voice call again?

8. The Voice did call once more, and Samuel answered as he had been instructed. And the Lord said, "Behold, I will do a thing in Israel, and whoever shall hear it, both his ears shall tingle. In that day I will raise up against Heli all the things that I have spoken. I will begin, and I will make an end, because he knew his sons did wickedly, and did not chastise them."

Did it call the fourth time?

9. Samuel feared to make this revelation known to Heli, but Heli insisted upon knowing. And when Samuel told him, he answered humbly-, "It is the Lord. Let him do what is just in his sight."

Did Samuel tell Heli?

10. Israel was then at war with the Philistines, and suffered a defeat. So the elders of Israel sent to Silo for the Ark of the Covenant, in the hope that its presence would make them victorious in the next battle.

With whom was Israel then at war?

11. But the two wicked sons of Heli accompanied the Ark. And, in

consequence, Israel was overthrown. Ophni and Phinees were slain, and the Ark itself captured by the Philistines.

What happened?

12. When the news of this terrible misfortune was brought to Heli, he was seated on a stool in the gate of Silo, for he was deeply concerned for the fate of the Ark. When the messenger told him that both his sons were dead, he was silent, for he knew it was the chastisement of the Lord; but when he heard that the Ark of the Lord was taken, he fell backwards off his stool, and broke his neck and died.

How did Heli receive the news?

13. Meanwhile, the Philistines carried the Ark to their own land, and placed it in the temple of Dagon, their god. But the next morning they found the idol broken on the ground. And, as time went on, a great number of plagues broke out in the country.

Where did the Philistines take the Ark?

14. Therefore, after holding the Ark for seven months, they resolved to rid themselves of it. And so they took a cart, and harnessed to it two cows which had calves; then placing the Ark on the cart, they let the cows go with it whither they would.

What did they resolve?

15. Instead of going to where their calves were, the cows dashed off in the direction of the country of the Israelites, and finally arrived at a town of Israel, called Beth-sa'mês. The men who were reaping in the fields beheld it with astonishment, and when the wonderful news spread, there was great and solemn rejoicing throughout Israel.

Whither did the cows go?

16. When Samuel reached manhood, he became Judge in Israel. During his administration, Israel returned with fervor to the service of God, and in consequence, enjoyed the blessings of peace and prosperity. The Philistines sustained so terrible a defeat, that for

many years after, they dared not approach the frontiers of Israel.

Was Samuel Judge?

17. When Samuel grew to be old, he appointed his two sons as Judges over Israel. But, unlike their upright father, they took bribes, and caused the people so much misery by their wicked conduct, that the elders of Israel came to Samuel, and demanded a king to reign over them.

What did he do in his old age?

18. Samuel was displeased, but he prayed and consulted the Lord, who instructed him to acquaint them with the rights a king would have over them. He did so, and when they persisted in their request, God bade him give them a king as they desired, for their punishment.

Was Samuel displeased?

19. God then said to Samuel, "Tomorrow I will send to thee a man whom thou wilt anoint as king over my people Israel. The next day, accordingly, a young man of the tribe of Benjamin, Saul, the son of Cis, came to the city where Samuel dwelt, to consult him in regard to some of his father's asses, which were lost.

What did God tell him?

20. Samuel met Saul in the city, and took him home with them. And the next morning, at dawn, he anointed him with oil, and kissed him, and said, "Behold, the Lord hath anointed thee to be prince over His inheritance, and thou shalt deliver His people out of the hands of their enemies that are round about them."

How did they meet?

21. Saul then returned to his house, and Samuel assembled all Israel, and held an election for king, and the lot fell on Saul. So Samuel summoned him, and presented him to Israel. His majestic height and comely countenance won their favor, and they cried out, "God save the King." And so Saul was crowned king of Israel.

#20 continued

Chapter 14: Israel Under the Kings - Saul

1. One of the first acts of Saul's reign was to lead Israel against the Am'al-ek-ites, a nation which had opposed Israel when they were wandering in the desert, after coming out of Egypt. Instead of chastising them then for that offence, God had waited till the measure of their iniquity was full.

What was one of the first acts of Saul's reign?

2. That time had now come, so God sent Samuel to instruct Saul to exterminate the nation, and destroy their possessions. Saul therefore gave them battle, and utterly defeated them.

Had the time now come?

3. He then put the entire nation to death, and slew all the flocks and herds, save a few of the finest which he reserved. He also spared the life of Agag their king. Then, flushed with the pride of victory, and forgetting that he owed it solely to God, he erected an arch of triumph, and held a great feast.

Did he put the nation to death?

4. Samuel came to the camp of Israel to meet Saul. The victorious king said to him, "I have fulfilled the word of the Lord." Samuel answered, "What meaneth these, the bleating of the flocks, and the lowing of the herds, which I hear?"

What did Saul say to Samuel?

5. Saul tried to excuse himself by saying that the people had spared the best flocks and herds to sacrifice them to the Lord. But Samuel sternly answered that obedience was better than sacrifice, and that inasmuch as Saul had rejected the word of the Lord, the Lord had rejected him from being king over Israel.

How did Saul explain this?

6. Samuel then put A'gag to death, and departed, and beheld Saul

no more till the day of his death. But the holy man loved the unhappy king whom the Lord had rejected, and did not cease to mourn for him.

What did Samuel do?

7. At length the Lord said to him, "How long wilt thou mourn for Saul? Fill thy horn with oil, and come, that I may send thee to I'sai, the Bethlehemite; for I have provided me a king among his sons."

What did the Lord say to him?

8. So Samuel went to Bethlehem, and offered sacrifice in the presence of Isai and his seven sons. And when he saw E-ll'ab, the eldest, he said, "Is the Lord's anointed before him?" But the Lord told him not to look on the countenance, or the height of the stature, for He did not judge according to the look of man.

Did he go?

9. Isai brought each of the seven then in turn, before Samuel but he rejected them all, and asked if Isai had no other son? Isai said he had one more, who kept the sheep, and Samuel told him to send for him at once. And when the beautiful, ruddy shepherd boy came in, the Lord said to Samuel, "Arise and anoint him, for this is he."

What did Isai do?

10. And from that day, the spirit of God departed from Saul, and came upon David, and an evil spirit came upon Saul, and troubled him. So his servants sought for one skilled ill playing on the harp, that their master's wretchedness might be assuaged with music.

What came upon David?

11. Now David was well skilled in playing on the harp, and one of Saul's servants happened to learn of the fact. So he was sent for to come to the court, and whenever the evil spirit was on the wretched king, David would soothe him with sweet music until it departed.

Was David a musician?

12. David remained at the court of Saul, until the Philistines again attacked Israel, and Saul took the field against them, when he returned home. But three of his brothers were in the army, and Isai sent him to the camp with food.

How long did he remain?

13. The two armies were encamped opposite each other on two hills, with a valley between them. And while David was conversing with his brothers, a huge Philistine named Go-li'ath, came out of his people's camp, and descended into this valley, whence he challenged Israel to send forth a champion to meet him in single combat.

Who was Goliath?

14. Great was David's surprise to learn that this giant had repeated this challenge for forty days, without any Israelite responding to it. And he said to the soldiers, "What shall be given to the man that slayeth this Philistine, who defieth the army of the living God?" But when his brother Eliab heard his words, he rebuked him for his pride in presuming to think of mating Goliath.

What surprised David?

15. But his words were nevertheless reported to the king, who sent for David, and said to him, "Thou art not able to withstand this Philistine, for thou art but a boy, and he is a warrior!" But David answered, "Let no man be dismayed, I, thy servant, will go and fight the Philistine."

Did Saul hear of David's words?

16. Then he told Saul how, once when he was tending his sheep, a lion and a bear carried off a ram out of the flock, and how he pursued them, and took the ram from them, and strangled them.

What proof did he give of strength?

17. "The Lord," he continued, "who delivered me out of the power of the lion and the bear, will deliver me out of the hands of this Philistine." So Saul answered, "Go, and the Lord be with thee." And

he would have clothed David with his own armor, but the youth declared he could not move under its weight, and laid it aside.

What did he add?

18. So David took only his staff, and chose five smooth stones from a brook near by, and put them into his shepherd's scrip; then, taking a sling in his hand, he went forth to meet the Philistine, who stood waiting in the valley.

What did he take?

19. Goliath was clad in armor from head to foot. He wore a brazen helmet on his head, and greaves of brass on his legs, and bore a brazen shield, while the staff of his spear was like a weaver's beam.

How was Goliath clad?

20. When he beheld David drawing near, he cried, "Am I a dog that thou comest to me with a staff?" Then, cursing him by his gods, he added, "Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth."

How did he greet David?

21. But David answered, "I come to thee in the name of the Lord of Hosts whom thou hast defied. I will slay thee, and take thy head from thee, that all may know that there is a God in Israel."

Narrate David's reply.

22. The huge Philistine rushed forward to meet David; but he put his hand into his scrip, and took a stone, and fetching it about a few times, struck Goliath so violent a blow in the forehead, that he fell senseless to the earth. Then David drew the sword of his foe from its sheath, and cut off his head.

Describe the combat.

23. When the Philistines saw the defeat and death of their champion, they were seized with fear and fled. But the Israelites pursued them, and after slaying a great number, took possession of

their camp.

What effect had this on the enemy?

Chapter 15 - Persecution of David by Saul

1. When David returned to the camp, after slaying Goliath, Saul questioned him concerning his family, and while David was answering, Jonathan, the son of Saul, began to love him as his own soul. So, according to a Hebrew custom of those days, he gave his new friend his coat, his sword, and his bow and his girdle.

What did Saul question David about?

2. As the army passed homeward, the women of Israel came out from every city, with flutes and cymbals, and sang, "Saul slew his thousands, but David his tens of thousands." This praise roused SauPs jealousy, and shortly after, while David was playing on the harp before him, he threw a spear at him.

How did the nation show their pride in David?

3. David then fled from the court. Saul sent messengers to kill him, but Mi'-chol, David's wife, and SauPs daughter, contrived his escape. David was obliged to conceal himself and complained bitterly to Jonathan of his father's injustice and cruelty.

What was David obliged to do?

4. So Jonathan tried to plead his friend's cause with hie father, and one day, when the king seemed in a milder mood than usual, he said to him, "Sin not, O king, against thy servant David, because he hath not sinned against thee, and his works are very good towards thee. Why, therefore, wilt thou sin against innocent blood?"

What did Jonathan endeavor to do?

5. Saul was appeased by these words, and received David again at court. But shortly after, David met with new success against the Philistines, and the old evil spirit then returned again in Saul, and he tried once more to pierce David with his spear.

Was Saul appeased?

6. Jonathan strove to win back his father's favor for David, but in vain. The envious king reproached his son with his affection for the son of Isai, who was supplanting him with the people, and told him that he need have no hope of ascending the throne so long as David lived. He ended by desiring his son to bring David to him, in order that he might put him to death.

What did Jonathan again strive to do?

7. But the loyal Jonathan asked, "Why shall he die? What hath he done?" Saul grew so enraged at this, that he caught up a spear to strike his son, but Jonathan fled, and warned David of his danger. Then, with many tears, the friends parted, and David fled to the mountains of Juda.

What did Jonathan answer?

8. For some time after this, his life was that of a fugitive on the earth. A little band of followers joined him, and at the head of these, he was hunted from place to place by Saul. Even while constantly running the risk of being betrayed or taken prisoner, however, David never lost his belief that in His own time, God would bring him to the throne.

What was his life afterwards?

9. Once, when Saul was returning from battle, he heard that David was in the desert of Engaddi. So he went thither, with a force of three thousand, and scaled its rocky heights in search of David. At length, worn out with fatigue, he entered a cave and fell asleep.

Where did Saul go in pursuit of him?

10. Word was brought to David of the fact, and along with a faithful follower, he went to the cave, and found Saul asleep. A-bis'a-i would have killed the defenceless king, but David for- bade him to harm the Lord's anointed. He contented himself with taking the spear and the cup of water which stood at the king's head, and stole away.

What did David do?

11. But when he reached a hill, some distance away, he called aloud to Abner, the captain of Saul's army, reproaching him for his negligence, and asking where was the king's spear and cup of water?

Did he let Saul know?

12. Then Saul awoke and cried out, "Is this thy voice, my son David?" David answered, "It is my voice, my lord, the king. Wherefore doth my lord persecute his servant? What have I done?"

Did Saul learn how near David had been to him?

13. Then Saul felt his own injustice, and cried out, "I have sinned. Return, my son David, for I will no more do thee harm, because my life has been precious in thy eyes this day. Blessed art thou, my son David." Then they parted in peace.

Was he touched?

14. Shortly after this, Saul led the hosts of Israel against the Philistines once more. The Israelites were defeated, and Saul's three sons were slain. The enemy then hemmed Saul in, hoping to take him alive, and in order to avoid this fate, he slew himself with his own sword.

What was Saul's fate?

15. David was thus delivered from his enemy, but far from rejoicing, he wept bitterly at the news of Saul and Jonathan's death, and composed a dirge for them. "How are the valiant fallen! They were swifter than eagles, stronger than lions. I grieve for thee, my brother Jonathan, exceeding amiable. As the mother loveth her only son, so did I love thee!"

Did David grieve?

16. Thus did the great poet-king of Israel bewail the dead, in the hour of his triumph, not only forgiving the king who had persecuted him so cruelly, but grieving with tender love over his loss.

What can be said of David in this respect?

Chapter 16 - The Reign of David

Jerusalem is situated in the northern part of Judea, 33 miles east of the Mediterranean Sea. The modem city is far from recalling the beautiful city of David and of our Saviour, which stood on the four hills of Akra, Sion, Be'zeth-a, and Moriah, but is now a heap of ashes and ruins. It has been held by the Turks 700 years.

1. After the death of Saul, David was chosen as king by the tribe of Juda, but seven years and a half went by before he was fully recognized as king of all Israel.

Who chose David as king?

2. His first act, after his power was firmly established, was to attack Jerusalem, the strong city of the Jeb'-us-ites, which Israel had never been able to conquer.

What was his first act after he had been established as king of Israel?

3. Jerusalem consisted of an upper and a lower town. The lower town was soon taken, but the upper, which stood on Mount Si'on, and was guarded by a strong fortress, held out stubbornly against Israel. But at last the generalship of David prevailed, and the fastness of Sion was captured.

Of what did Jerusalem consist?

4. King David then removed the Seat of government to Jerusalem, destined to become the most celebrated city in the world. He erected a palace on Mount Sion, with the aid of workmen sent him by Hiram, king of Tyre, and embellished the city with many other new buildings.

What change did he then make?

5. He also erected on Mount Sion a new and splendid Tabernacle for the Ark of the Covenant, which was then borne thither by the Levites, in a grand, triumphal procession, amid the solemn rejoicings of Israel. David himself went before the Ark, playing on

the harp, and singing, "Lord, who shall dwell in thy Tabernacle, or who shall rest on thy holy hill?"

What else did he erect?

6. On this occasion. King David made a complete arrangement of the religious musical service; and thenceforth made it his special care that the whole order of divine worship should be carried out according to the law of Moses.

What proof of zeal in God's service did he also give?

7. His own kingdom, and the service of God's sanctuary being thus established, David proceeded to the final conquest of the enemies of Israel. The Philistines, the Moabites, the Syrians, and the Edomites, were in turn subdued, and the boundaries of his kingdom extended, until at length they reached to the great river Euphrates on the east, and to the borders of Egypt on the west.

To what did he next give his attention?

8. The limits of the Promised Land were now reached, and the kingdom of Israel had become one of the great Oriental monarchies. The Hebrew power only remained at this height, however, for about sixty years, during the reign of David and that of his son, Solomon.

Describe the condition of Israel at this time.

9. Amid all his toils as a statesman and a warrior, David retained his simplicity and religious fervor, and found his chief joy in composing psalms and canticles, in honor of the Most High. And the Lord blessed him, and prospered him in all his undertakings, and promised him that one of his descendants should rule the whole world, and sit on a throne more lasting than the heavens.

What was King David's chief joy?

10. God, moreover, endowed him with the gift of prophecy. And in the canticles which he chants to the strains of his harp in his palace on the cliffs of Sion, the Mysterious Figure, the Redeemer, promised first in Paradise to our wretched first parents, then to Abraham, and then to Jacob, the Prophet of whom Moses spoke, stands forth

clearly revealed.

With what other gift did God endow David?

11. His very name is discovered to the Psalmist. This King of Kings, the Anointed of God, is to be called the Christ, the Messiah. The scenes of His earthly; mission are no less fully revealed; His rejection by the City of David, His crucifixion, with its smallest attendant circumstances, are fully foretold. "They have pierced my hands and feet; they have numbered all my bones."

Mention some of the revelations made to David.

12. Then the inspired lips of the prophet-king tell of tho Resurrection; of the glory of the Ascension, when the Eternal gates shall be lifted up, and the Conqueror of Sin and Death shall enter into Heaven to take possession of His everlasting throne.

Of what other mysteries did he tell?

13. He also foretells the triumph of Christ over His enemies, and describes the nations of the earth meekly bending to take on themselves the yoke of the Prince of Peace, whom His own people had rejected and despised.

What else does he foretell?

14. Unhappily, this great king, who furnishes us an example worthy of imitation in so many respects, also affords a wonderful proof that eternal vigilance is the only means of guarding against temptation.

What does David also afford us?

15. He conceived a love for Beth-sa'-be-e, the wife of Uri'as, one of his captains, and took her from her husband; then, in order to conceal his crime, caused the death of Urias by exposing him in the front of the battle.

Relate his double crime.

16. Nearly a year after the commission of these two terrible sins, God sent the prophet Na'than to rebuke King David for them. In

stern words the holy man showed his king the depth of his guilt, and told him that in punishment for it, the sword should never depart from his house.

Whom did God send to rebuke him?

17. Filled with contrition, David humbled himself most deeply for his sin, and composed the penitential psalms which, since his time, have been used by so many contrite and devout souls. The Fiftieth Psalm, especially, breathes the spirit of the very deepest repentance and humiliation.

How did David act?

18. In consequence of David's sincere repentance, God forgave him the guilt of his sin, but the child which Bethsabee soon afterwards bore him, died, and the sword, as the prophet had foretold, never departed from his house.

Did God forgive him?

Chapter 17 - The Revolt of Absalom

1. David's cherished son, Absalom, a youth of rare and perfect beauty, was the instrument chosen by God for the punishment of his sin. David had given him a body-guard, and a princely retinue of chariots and horsemen, but this was far from satisfying the ambition of the young prince who aimed at supplanting his father, and seizing the crown.

How did God chastise David?

2. In order to effect his purpose, he was accustomed to rise early in the morning, and stand at the gate of the palace, and when any man came on business to the king, he would inquire into the case, and when he had heard it, answer, "Thy words seem just and good to me, but there is no one appointed by the king to hear thy cause."

What did he do in order to effect his purpose?

3. He would also exclaim frequently in the hearing of the people, "O that they would make me judge over the land, that all who have business might come to me that I might do them justice." And when any man came to salute him, he took him by the hand and kissed him.

What would he exclaim?

4. Thus the prince enticed the hearts of all Israel from their allegiance to his father, until at last, when he thought the time was ripe for revolt, he asked the king for leave to repair to Mount Hebron in fulfilment of avow.

What was the consequence?

5. The unsuspecting king at once accorded it, but as soon as Absalom reached Hebron he sent messengers to all the tribes o£ Israel to inform them that as soon as they heard the sound of a trumpet, they should say, "Absalom reigneth in Hebron." A great multitude were thus drawn to the standard of the treacherous prince.

Was it granted?

6. When the news of Absalom's revolt was brought to King David, he at once quitted Jerusalem lest its citizens should suffer during the impending conflict between himself and his rebellious son.

What did David do when the news was brought to him?

7. In the garb of a penitent, with bare feet and veiled head, the unhappy king crossed the gloomy chasm through which flowed the brook of Ke'-dron, at the very spot where Our Savior was to cross it on the night of His betrayal, and ascended the Mount of Olives.

How did he go?

8. On the way he was met by a man named Sem'e-i, of the family of Saul, who threw stones and earth at David, and cursed him, saying, "Come out, come out, thou man of blood!" This filled A-bis'-a-I, one of David's captains, with wrath, and he would have slain Semei, had not David restrained him.

Who met him?

9. "Behold, my own son seeketh my life," the king declared sorrowfully, "how much more one of the family of Saul. Perhaps the Lord may look on my affliction, and render me good for the cursing of this day."

What did the king exclaim?

10. As Absalom was in close pursuit, David resolved to give him battle. But his counsellors would not permit him to lead the forces, declaring that it were better for ten thousand of his soldiers to fall, than for him to risk his life, for that if he perished, all was lost.

What did David resolve?

11. David, therefore, yielded to their entreaties, and remained in the city of Ma'-ha-ra'im, but gave strict orders to Jo'ab, the commander of the forces, and the other officers, to spare the life of Absalom. The battle was fought in the forest of Ephraim, and Absalom's army suffered total defeat.

Did he yield?

12. As soon as he saw that the field was lost, Absalom fled. But he could not escape divine justice. As he rode through the forest, mounted on a mule, his long hair became entangled in the branches of an oak tree, and he remained suspended in the air, while the animal ran away.

Did Absalom flee?

13. In this situation Joab found him, and pierced his body with three lances. The wretched prince was still breathing, however, when some soldiers also discovered him and dispatched him with their swords. They then flung his body into a deep pit in the forest and piled over it a large heap of stones.

Who found him thus?

14. The tomb of Absalom is still to be seen near the brook of Kedron, and to this day each passer-by hurls an avenging stone at this memorial of filial ingratitude and rebellion.

What is still to be seen?

15. When the herald reached the king with the news of Absalom's defeat, he asked eagerly if the prince were safe. And when he heard that he was dead, he would not be comforted, but retired into a chamber over the gate of the house, and mourned long and bitterly for his Wretched son. "Absalom, my son Absalom," he cried, "would that I might die for thee, my son Absalom!"

How did David receive the news of his son's death?

16. After some time King David returned to Jerusalem which he

entered in triumph, amid the rejoicings of the people. But David was to be purified from his sins by still further trials; a new rebellion broke out, led by Si-ba, of the tribe of Benjamin.

Did he return to Jerusalem and enjoy peace?

17. Scarcely had this been suppressed and peace restored, to Israel, when David, yielding to a motive of vanity, became desirous to know the exact number of his people, and issued orders for a general census. So displeased was God at this act of David's, that he punished it by a plague which killed seventy thousand in three days.

What new fault did David commit?

18. Deeply penitent, David clothed himself in sackcloth and ashes, and humbly prostrating himself before God, besought Him to punish him alone, and spare his innocent people. God heard his prayer and the plague ceased.

What did David do?

19. David reigned forty years. When the time of his death drew near, he summoned the princes of Israel, and told them that it had been his dearest wish to build a temple to the Lord, and that he had gathered together much of the necessary material.

How long did King David reign, and what did he do when the time of death was drawing near?

20. But God, he continued, had not suffered him to do the great work because he had been a soldier and shed human blood, but had reserved it for his son Solomon, under whose rule the whole kingdom should continue great and powerful, if he remained faithful to God.

What had prevented him?

21. Then, turning to his son, David exhorted him to observe God's commandments, and serve Him faithfully. "If thou seek Him" said the aged and holy king, "thou shalt find Him, but if thou forsake Him, He will cast thee off forever." David then gave his son gold for

the vessels of the sanctuary, along with the plan of the temple and its precincts.

What did he exhort his son to do?

22. Then he said to him, "All these things came to me written by the hand of the Lord. Act like a man; take courage and fear not; for the Lord, my God, will be with thee, nor forsake thee till thou hast finished the house of the Lord."

What did he then say to Solomon?

23. Then, addressing the assembled princes of Israel, King David said, "The work is great, for a house is prepared, not for man, but for God. Now, if any man is willing to offer, let him fill his hand today, and offer what he pleaseth to the Lord." The princes and the people responded joyfully to this appeal, by sending rich and numerous gifts for the temple.

What did he say to the princes of Israel?

24. David was rejoiced at this proof of faith and devotion, and cried out, "Blessed art Thou, O Lord, the God of Israel, Our Father from eternity to eternity. All things are thine, and we have given Thee what we receive of Thy hand.

How did David receive them?

25. O Lord, keep forever this will of their heart, and let this mind remain always for the worship of Thee; and give to my son Solomon, a perfect heart, that he may keep Thy commandments." David then passed peacefully away, and was buried on Mount Sion.

Continue the prayer of David and relate the manner of his death.

In many phases of liis life David presents a very striking figure of Christ, who is called the Son of David. The forefather of the Redeemer, like Him, he is born in Bethlehem, and passes his youth in obscurity and loneliness; like Him, too, he is at once a King and a Prophet. In his sorrow and tribulation, crossing the brook of Kedron, he prefigures Christ close upon His Passion; as his triumphal entry into Jerusalem prefigures Our Lord's triumphal entrance into

the city of David on Palm Sunday. The meekness and forbearance with liis enemies, of Israel's greatest king, also add to his resemblance to Our Savior.

Era of the Temple and the Prophets

Chapter 1 - The Reign of Solomon

Tyre, (tire) was the great merchant city of the ancient world, just as London is in our day. It was situated on the Mediterranean Sea, in Phoenicia, a narrow country lying between Galilee and the Mediterranean Sea. Tyre was renowned for its beauty and wisdom, until its pursuit of wealth led to in justice. Its min was foretold in consequence by the prophet Ez'-e'-chi'-el, and its site is now desolate; a few fishing huts alone marking it.

1. Solomon now ascended the throne of Israel. He is thought to have been not more than fourteen years of age at the time, but he soon gave proof that he had inherited the mental gifts of his great father, in whose precepts, he strove to walk.

Did Solomon now become king?

2. Solomon loved the Lord, who looked on him with so much favor that He appeared to him one night in a dream, and said to him, "Ask what thou wilt that I should give thee."

Did Solomon love God?

3. Solomon answered "0, Lord God, thou hast made thy servant king instead of David, his father, and I am but a child. Give therefore to thy servant an understanding heart to judge thy people and discern between good and evil."

What did Solomon answer?

4. And the Lord replied, "Because thou hast asked this thing, and had not asked for thyself long life, nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, behold, I have done for thee according to thy words, and have given thee a wise and understanding heart, insomuch that there hath been no one like thee, before thee, nor shall rise after thee."

What did the Lord reply?

5. Yea, and the things, also, which thou did not ask, I have given

thee, riches and glory, so that no one hath been like thee among the kings in all days heretofore. And if thou wilt walk in my ways as thy father walked, I will lengthen thy days."

What else did God promise him?

6. The youthful king soon gave a signal proof of the heavenly wisdom with which God had inspired him. As he sat one day in his accustomed place, hearing the complaints of the people, and dispensing justice, two women appeared before him with a child whom each claimed as her own.

What did the youthful king soon give?

7. The two women had been dwelling in a house by themselves, when each had given birth to a child. The first woman declared that the second had overlaid [her child in the night, and having awakened and discovered that it was dead, had risen and stolen her living child, and placed the dead one in its place.

Relate the circumstances of the case.

8. In the morning, the first woman continued, she thought her child had died in the night, but after examining it more closely in the daylight, she discovered that the dead child was not hers. The second woman declared that she had not exchanged the children, and that the living child was hers.

What took place in the morning?

9. After the king had heard these conflicting statements, he ordered the executioner to be summoned, and bade him cut the living child in two, and give half of it to one woman and half to the other.

What did the king do?

10. At this decree, the first woman beseeched the king to spare the life of the child, and let the second woman take it for her own. But the second woman said, "Let it be neither mine nor thine, but divide it."

How did the women receive this decree?

11. No sooner had the king heard the second woman's words then he ordered the child to be given to the first woman, rightly judging that only the child's mother could have pleaded for its life, even at the cost of giving it up forever. And when the report of this judgment spread through the land, all Israel feared the king, and knew that the wisdom of God was with him.

What decision did the king arrive at?

12. In the fourth year of his reign, Solomon began to build the Temple of the Lord, (1010 B.C.) The site chosen was Mount Moriah, where, centuries before, Abraham had brought his only son, Isaac, to sacrifice him at the Lord's command.

What great work did Solomon now undertake?

13. A large part of the material for its construction had already been collected, and in return for the corn, oil and wine, which fertile Palestine produced so abundantly, Solomon obtained from Hiram, King of Tyre, more material, and skilled workmen.

Whence did he obtain workmen and materials?

14. Ten thousand men were employed cutting cedars in Mount Lebanon, and seventy thousand in carrying materials to the site of the building. Eighty thousand were engaged in hewing stone, while three thousand acted as overseers of the work.

How were those workmen employed?

15. This wonderful building was constructed of stone, each block of which was hewn and fitted to its intended place at a distance, so that no sound of hammers was heard, and the beautiful structure rose in silence before the reverent eyes of the dwellers in Jerusalem.

Of what was it constructed?

16. In general plan, the temple of Solomon was an enlarged form of the Tabernacle of Moses, enclosed within a vast citadel, secured with the usual military defences of the time. The utmost height of the temple itself was two hundred feet, built up from deep foundations with colossal masonry, and great beams of cedar from

Lebanon.

Describe the temple of Solomon.

17. Mount Moriah consists of three rocky terraces. On the lowest of these was erected the first court of the temple, which was called the Porch of the Gentiles, because pagans were allowed to enter it, though they were warned by inscriptions in various languages not to venture beyond a certain stone barrier.

What stood on the lowest terrace of Mount Moriah?

18. Beyond this barrier rose the second terrace, elevated some twenty cubits beyond the first. On this was erected a second court, which was reserved for the Jews, and was known as the Porch of the Israelites. From this second enclosure a last stairway of fifteen steps led to the uppermost terrace, to which Levites only might ascend.

What stood on the second terrace?

19. Here, in a third court, which was known as the Porch of the Priests, stood the great brazen Altar of Holocausts. As this was the only altar which the law of Moses sanctioned for all the tribes of Israel, its size required to be such, as to enable it to consume numerous victims at the same time. And so rapidly did this altar perform this work that it was known as Ariel, or the Lion of the Lord.

What was on the third terrace?

20. In this court also stood the Sea of Brass, which rested on the backs of twelve brazen oxen, and held two thousand gallons of water for the ablutions of the priest before the sacrifice. To the right and left of this court were two brass pillars thirty feet in height with lilies and palms embossed upon them.

What also stood in this court?

21. Beyond this court lay the temple itself, with its whole surface covered with plates of gold, so that from the first rays of dawn till the last gleam of daylight, it blazed like the sun.

What lay beyond?

22. Doors of cedar overlaid with gold afforded entrance, and before these hung veils of blue, purple and scarlet linen, wrought with curious flowers. The inner walls were lined with cedar, on which cherubim and palm trees, and blooming flowers were carved with so much skill that they seemed to stand out from the surface.

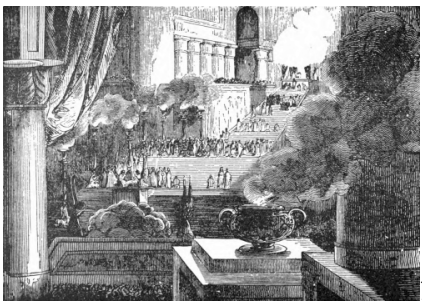
Describe the doors and interior.

23. The walls and floor of the Holy of Holies were covered with plates of gold, fastened by gold nails. All the furniture, including ten tables and ten candlesticks, were of the same precious material.

#22 continued

Chapter 2 - The Reign of Solomon, Continued

Palmyra (pal-mrra), also known Syrian desert, 120 miles northeast as Tad'mor, was situated in the of Damascus. It is now in ruins.



1. The temple took seven years to build, and at the Feast of Tabernacles which followed close upon its completion, Solomon commanded the Ancients of Israel and the princes of the tribes, to assemble in order to bear the Ark of the Covenant to its final resting-place in the Holy of Holies.

What did Solomon command when the temple was finished?

2. Magnificent indeed must have been that triumphal procession from the Tabernacle on Mount Sion, to the glorious edifice which crowned the heights of Mount Moriah! First came the multitude of Israel, and then King Solomon, arrayed in his richest robes, and the Levites, rendering the ground moist with oblations, and filling the air with incense, as they chanted hymns in praise of the Lord, to the music of lutes and harps and cymbals.

Describe the procession.

3. Then, their approach announced by the blast of one hundred and twenty silver trumpets, came the body of Levites in the midst of whom was born the Ark of the Covenant. As they drew near the gates of the temple, the people fell back, and the priests alone entered in and placed the sacred deposit within the Holy of Holies.

Who came next?

4. After setting all in order, the priests came forth again, and then the king falling on his knees before the Altar of Holocausts, prayed as follows. "Lord God of Israel, there is no God like Thee in heaven or on earth. If heaven and the heaven of heavens cannot contain Thee, how much less this house which I have built.

What did the king do after the priests had come forth?

5. O Lord, my God, hear the hymn and the prayer which Thy servant prayeth before Thee this day, that Thy eyes may be open upon this house night and day, that Thou mayst hearken to the prayer which Thy servant prayeth to Thee in this place. Mayest Thou hearken to Thy people when they pray in this place. Mayest Thou hear them and show them mercy."

Continue King Solomon's prayer.

6. When Solomon's prayer was ended, fire fell from heaven and consumed the holocausts. And when the Israelites saw this miracle by which Jehovah signified his pleasure in the temple erected in His honor, they fell prostrate on the ground praising his awful name, and retired from the holy place filled with awe.

What miracle took place?

7. Soon after the dedication of the temple, the Lord appeared a second time to Solomon and said to him, "I have heard thy prayer, and I have sanctified the house which thou hast built and My Eyes and My Heart shall be always there."

When did God appear again to Solomon?

8. After the completion of the temple, Solonfon built himself a magnificent palace. His throne was of ivory, and at either end of the six steps which led to it, stood a carved lion, the emblem of the tribe of Juda. At either side of the throne itself was placed another lion. All the king's table furniture and decorations of this palace were of gold.

What else did he erect?

9. In the time of Solomon the Hebrew nation touched its highest

point of wealth and splendor. The great districts which David had conquered were organized, and secure in the possession of the land, the Hebrews turned their attention to the arts of peace.

What of the Hebrew nation under Solomon?

10. The woodmen upon Lebanon felled timber for the architects, who built new cities as the people multiplied. The sword was turned into the plough-share, and every Israelite dwelt in happiness and prosperity "under the shadow of his own vine and fig tree."

Give some proof of this.

11. Solomon also erected a summer palace on Mount Lebanon, and a separate palace in Jerusalem for his queen, the daughter of the Egyptian Pharaoh. He also constructed aqueducts to supply Sion with water, and several store-cities or depots for commerce.

What did Solomon also build?

12. In order to further his commercial enterprises, he erected the city of Tad'mor, afterwards the celebrated Palmyra, in the desert, and built a superb navy, which he stationed in the ports on the eastern arm of the Red Sea.

What did he do for commerce?

13. He strengthened his alliance with Tyre, which gave him a share in the great commerce of Phoenicia, and obtained from the Egyptians the city of Gaza, thus gaining command of the ancient highway between Egypt and Assyria. Thus, powerful by sea and land, Solomon was in truth the greatest of all eastern monarchs.

What other prudent steps did he take?

14. The gorgeousness of his court and the fame of his transcendent wisdom drew visitors from all parts of the world to Jerusalem. One of the most famous of these was the queen of Sa'ba.

Whom did his fame attract.

15. After she had seen Jerusalem and the court, and listened to the

discourse of Solomon she confessed to him: "The report is true which I heard in my own country, but I would not believe. Blessed are thy servants who stand before thee, and hear thy wisdom."

What did she confess?

16. But wisdom and knowledge that enlighten the mind, are different gifts from divine grace which purifies the heart. Little by little Solomon fell away from God. Led on by his love of splendor, he disregarded the law of Moses which required that the future king should not multiply horses to himself, nor have strange wives, nor amass immense sums of gold and silver, and did all of these things.

Did Solomon retain his first fervor?

17. He had forty thousand horses in his stable, his treasure was enormous, and he had seven hundred wives, many of whom were chosen from nations with whom marriage was strictly prohibited by the law of Moses.

What had he in opposition to these commands?

18. He finally became what would now be called "a man of liberal views," attached to no particular religion, and went with bis wives to burn incense before Baal, Mo'loch, As-tar'te or whatever other idol they wished to adore, and even built temples for some of these deities.

What did he finally become?

19. While the blinded king led this depraved life, revolt and seditions broke out among the people whom he had cruelly overtaxed and oppressed in order to provide palaces and luxuries for his vast array of heathen wives.

What took place among the people?

20. Then for the third time the Lord appeared to Solomon. Sut on this occasion no words of benediction came from the lips of Jehovah; but instead a terrible warning that in consequence of his sin, his kingdom was about to be divided.

Did the Lord appear again to Solomon?

21. "For David thy father's sake," said the Most High, "I will not do this in thy days, neither will I take away the whole kingdom, but I will give one tribe to thy son for the sake of David, my servant, and for the sake of Jerusalem which I have chosen."

What did the Lord do for David's sake?

22. Not long afterwards, this king whose wisdom it was once a blessing for others to hear, but who had lost the way of wisdom for himself, died in the fortieth year of his reign, without honor, though it is to be hoped, repentant.

What happened not long afterwards?

23. In the book of Ecclesiastes, which he wrote,and on whose expressions the hopes of his repentance are founded, he acknowledges the truth which has been confirmed by so many other illustrious men through the ages, the utter insufficiency of the things of this world to satisfy the immortal soul of man.

What does Solomon acknowledge in the Book of Ecclesiastes?

24. At the pinnacle of his greatness, after declaring that he had withheld his heart from the enjoyment of no pleasure, this king who was the envy of the world, sadly confesses that he had found "in all things nothing but vanity and vexation of spirit."

What does he declare?

Chapter 3 - Division of the Kingdom of Israel

1. After the death of Solomon, his son Ro-bo'-am ascended the throne. The people at once assembled and sent a deputation, headed by Jer-o-bo'am, a young man who had been in the service of Solomon, to the new king, to beseech him to lighten the grievous yoke which his father had laid upon them, and promised in return to serve him faithfully.

Who became king on his death?

2. Roboam received them graciously, and bade them return in three days for his answer. During this time, he took counsel with the ancients of the nation as to what course he should pursue. They counselled him to yield to the people, and so retain their allegiance.

How did Roboam receive them?

3. Not satisfied with this advice, Roboam consulted the young men who had been brought up with him and composed his retinue. They advised him to say to the people, "My father laid upon you a heavy yoke, and I will add more weight to it; my father beat you with scourges, but I will beat you with scorpions."

Whom else did he consult?

4. The counsel of these haughty young nobles was more in harmony with Roboam's own views, so he followed it. In consequence, ten of the tribes revolted against his authority, and chose for their king, Jeroboam, who had headed the deputation to the king.

Whose advice did he take?

5. The kingdom of Jeroboam was known as the kingdom of Israel, and its capital was the city of Sam'-a-yi'a. Only the two tribes of Juda and Benjamin remained faithful to Roboam, and his realm, which retained the city of Jerusalem as its capital, was known as the kingdom of Juda.

How were the two kingdoms known?

6. As Juda, therefore, retained the temple - the only place where the law of Moses permitted the Hebrews to offer sacrifice - Jeroboam, who was a shrewd, worldly-wise man, began to tear lest the people might go up to Jerusalem for this purpose, and thus be induced to return to their allegiance to Roboam. So he resolved to give the kingdom of Israel an established church of its own.

What wicked act did Jeroboam commit?

7. He had two golden calves made, and set up one at Dan, and one at Bethel. Then he said to the people, "Go ye up no more to Jerusalem; behold thy gods, O Israel, who brought thee out of the land of Egypt." And they obeyed him, and adored these idols.

What did he do?

8. Roboam never ceased, throughout his life, to make war on Israel, in the hope of conquering the revolted tribes. This warfare was maintained by their successors, who frequently called upon the surrounding idolatrous nations, to assist them and thus caused much sin and misery among their people.

Were the two kingdoms at peace?

9. In order to rouse the old Hebrew spirit among the people of both Israel and Juda, God raised up holy men, called prophets, who stimulated the indifferent, denounced the apostate, and threatened with God's vengeance those in high places who were guilty of injustice.

Whom did God now raise up?

10. On the death of Jeroboam, his son, Nadub, succeeded him. Ba'-a-sa' conspired against him, and after slaying him and the whole house of Jeroboam, reigned till his death. Baasa's son succeeded him, but Zam-bri, an officer of his household,, formed a conspiracy, and seized the throne.

Who succeeded Jeroboam on the throne of Israel?

11. Am'-ri, a second conspirator, murdered Zambri, and reigned in his stead. At Amri's death, A'-chab, his son, ascended the throne. This king surpassed all his predecessors in wickedness.

Who murdered Zam-bri?

12. He married Jez'-a-bel, the daughter of the king of the Sidonians, an idolatrous nation. This wicked queen introduced the worship of the god Baal into Israel, and erected a temple to his worship, with four hundred and fifty priests consecrated to his service.

Whom did Achab marry?

13. Achab, prompted by his wicked queen, then put the priests of the true God to death, and tried in every way to destroy the last traces of the true faith among the people of Israel.

What other wicked act did Achab commit?

14. One day the venerable prophet, E-li'-as, clad in a rough sheepskin, and bearing a staff in his hand, appeared before Achab, and told him that in punishment of his sins, a drought should fall upon the land for three years.

Who appeared before Achab?

15. Achab was angry at the prophet for his stern rebuke, and resolved to put him to death. But the Lord directed Elias to conceal himself near the brook Car'-ith, in the vicinity of the Jordan. Here he was fed by ravens till the brook ran dry, when the Lord told him to go to Sa-rep'ta, a city of the Sidonians.

Was Achab angry?

16. When he drew near the gate of this city, he met a woman gathering sticks, and asked her for a drink. As she was going to bring it, he called after her, "Bring me also a morsel of bread."

Whom did he meet at Sarepta?

17. The woman answered, "As the Lord, thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse;

behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat and die.

What did the woman answer?

18. Then the prophet said to her, "Fear not, but go and do as thou hast said, but first make for me of the same meal a little hearth-cake, and bring it to me, and after that, make for thyself and thy son."

What did Elias say to her?

19. For thus saith the Lord God of Israel, "The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord God will give rain upon the earth."

#18 continued

20. The woman did as the prophet told her, and from that day forth she had meal in her pot, and oil in her cruse, and there was no want in her house during the famine. But some time after, her son died, and she said to Elias, "What have I done to thee, thou man of God? Hast thou come to me that my iniquities should be remembered?"

Did she do as she was told to by Elias?

21. Moved with compassion, Elias took the child, and laid it on his own bed, in the upper chamber. And he cried to the Lord, and said, "0 Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?"

What did the prophet do?

22. Then he stretched and measured himself upon the child three times, and prayed, "0 Lord, my God, let the soul of this child, I beseech thee, return into his body." And the Lord heard the voice of Elias, and the soul of the child returned to him, and he revived.

What further did he do?

23. Then the prophet carried the child to the mother, and said, "Behold, thy son liveth." Full of joy and gratitude, the woman

exclaimed, "Now by this I know that thou art a man of God, and the word of the Lord; n thy mouth is true."

What did the prophet then do?

In Elias, the full-grown man, stretching and measuring himself upon the small body of the dead child, we have a figure of the Incarnation, when the Son of God adapted himself to our human nature, without ceasing to be God.

Chapter 4 - The Kingdom of Israel, Continued

1. After the earth had remained three years and six months without rain, the Lord told Elias to go and show himself to Achab. He obeyed, and Achab said to him, "Art thou he that troublest Israel?"

What did the Lord command Elias to do at last?

2. The prophet answered, "I have not troubled Israel, but thou, and thy father's house, who have forsaken the commandments of God, and followed Baal." Then he told the king to gather together all the people and the prophets of Baal on Mount Carmel.

What did the prophet answer?

3. Achab dared not disobey Elias on account of the terrible famine which was raging in the land, and even went himself to the mountain. And when all were assembled, Elias said to the people, "How long do you halt between two sides? If the Lord be God, follow Him; but if Baal, then follow him."

Did he do so?

4. The people felt the justice of his reproaches, and were silent. Elias continued, "I only remain a prophet of the Lord, but the prophets of Baal are four hundred and fifty men.

Did the people answer?

5. "Let two bullocks be given us; and let them choose one bullock for themselves, and cut it in pieces, but put no fire under, and I will dress the other bullock, and lay it on wood, and put no fire under it.

What did he propose?

6. "Then call ye on the names of your gods, and I will call on the name of my Lord, and the God that will answer by fire, let Him be the God." And all the people answered, "A very good proposal."

What further directions did he give?

7. Then the priests of Baal, clad in their richest robes, and crowned with laurel, slew their bullock, and placed it on an altar. Then they danced around the altar from morning till noon, crying, "Baal, hear us." But no fire came to consume their sacrifice.

What did the priests of Baal do?

8. Then Elias mocked them, saying, "Cry out with a louder voice, for he is a god, and perhaps he is talking, or is in an inn, or perhaps asleep, and must be waked." So the priests of Baal cried louder than ever, and hacked themselves, as was their wont, with knives and lancets, till they were covered with blood, but all in vain.

What did Elias say?

9. When evening came, Elias told the people to come to him. Then taking twelve stones, according to the number of the tribes of Israel, he built an altar to the Lord, and laid wood upon it.

What did he do at evening?

10. Then he cut the bullock in pieces, and laid it on the wood, and poured water on it till a stream ran down on every side and filled a trench which he had dug about the altar.

What did he place on the altar?

11. Then he offered the holocaust, praying, "O Lord God of Abraham, and Isaac, and Israel, show this day that Thou art the God of Israel, and that according to Thy commandment I have done all these things. Hear me, O Lord, hear me! that the people may learn that Thou art the Lord God, and that Thou hast turned their hearts again."

What did he pray as he offered the holocaust?

12. And instantly fire came down from heaven, and consumed not only the holocaust, but even the wood and the stones, and the water in the trench. And when the people saw this awful manifestation of Jehovah's power, they fell on their faces, crying

out, "The Lord, He is God! The Lord, He is God!"

What wonderful thing took place?

13. Then Elias went up alone to the top of the mountain, and returned thanks to God, and besought Him to refresh the earth with water. Ancl as the holy man prayed, a little cloud, no bigger than a man's hand, appeared in the blazing sky that arched over the dying earth, and spread until all the heavens were dark, and the rain fell in torrents.

Whither did Elias go?

14. Elias slew the prophets of Baal, and when Jezabel heard it, she resolved to put him to death. So the prophet fled into the desert, and lay down to rest under a juniper tree. And sad at heart at the thought of Israel's idolatry he said, "It is enough for me, Lord; take away my soul, for I am no better than my fathers."

Why did Jezebel determine upon Elias' death?

15. Then he fell asleep. He was aroused by an angel of the Lord, who said to him, "Arise and eat, for thou hast yet a great way to go." And he arose and walked in the strength of that food, which the Lord had provided, forty days and forty nights till he came to the mount of God, Horeb.

Who roused him from sleep?

16. There God appeared to him, and told him of the judgments that were to be executed on the house of Achab, and bade him go to Damascus, to anoint Ha'zael king of Syria, and make Eliseus (E-liz'-e-us) prophet in his place.

What did God reveal to him?

17. Meanwhile, Achab had added another to his long list of crimes. Near his palace at Jez'-ra-hel was the vineyard of a man named Na'both. The king had long coveted this vineyard, and finally asked Naboth to sell it to him, or exchange it for a better vineyard.

What had Achab done, meanwhile?

18. But Naboth who was steadfast in the true faith, and abhorred the king for his idolatry, answered, "The Lord be merciful to me, and not let me give thee the inheritance of my fathers." For the law of Moses forbade the son to sell the property which he had inherited from his forefathers.

Did Naboth refuse?

19. So great did Achab's longing for the vineyard become, that he could neither eat nor sleep. But Jezabel rallied him and told him to be of good cheer, for she would secure what he desired. So she directed the chief men of the city to find some false witnesses to testify to Naboth having blasphemed against God and the king.

Did he still long for it?

20. These creatures of the wicked queen obeyed her command, and Naboth was tried, condemned, and stoned to death. Jezabel then bade her husband go and take possession of the vineyard, as Naboth was dead.

Were Jezabel's commands obeyed?

21. The Lord directed Elias to go and meet Achab on his way thither, and announce to him that His vengeance was about to fall upon him. The prophet did so, and when Achab saw him, he said, "Hast thou found me, my enemy?"

What did God direct Elias to do?

22. Elias answered by reproaching him for his crime, and told him that the dogs would lick his blood on the very spot where Naboth was slain, and that Jezabel would be devoured by dogs in the same

field.

What did Elias answer?

Chapter 5 - The Kingdom of Israel, Continued

1. When Elias had gone to seek Eliseus according to God's command, he had found him ploughing with oxen. And he cast his mantle on Eliseus, who at once left his plough, and went with Elias, and ministered unto him.

How had Elias summoned Eliseus?

2. But the time had now come when the Lord wished to remove Elias from the earth. The spirit of God led him to the Jordan, and Eliseus accompanied him. And Elias said to him: "Ask what thou wilt have me do for thee, before I be taken away from thee." And Eliseus asked for a double portion of his spirit.

What had now come?

3. Elias answered that he asked for a hard thing, but that if Eliseus saw him when he was taken from earth, he might know it was granted. And as they went on, a fiery chariot, and fiery horses, parted them, and Elias was carried in it up to heaven.

What did Elias answer?

4. And as Eliseus saw him ascending, he cried out "My father! My father!" And he took up the mantle of Elias that fell from him, and going back to the Jordan, struck its waters with the garment. And the stream was divided, and he passed over to Jericho, where the disciples of Elias saluted him as their master.

What did Eliseus cry out as he saw him vanishing?

5. Soon after this, as Eliseus went up to Bethel, to denounce the worship of the golden calf, which was set up there, some boys came out of the city, and said to him, mockingly, "Go up, thou bald-head! Go up, thou bald-head!"

Who insulted the prophet on his way to Bethel?

6. Eliseus, knowing that in insulting him, they insulted the Almighty, turned, and cursed them in His Name. And immediately two bears came out of the neighboring forest, and tore forty-two of the boys to pieces.

How were they punished?

7. Eliseus soon became celebrated throughout Israel for the miracles which he worked. Among the most striking, may be named his multiplication of a few loaves to feed one hundred men, his changing of the waters of the fountain near Jericho from bitter to sweet, and his restoration to life of the son of the Su'na-mite woman, who had given him a lodging in her house.

What of the miracles wrought by Eliseus?

8. Whilst he was working these wonders in Israel, it chanced that a band of robbers from Syria invaded the land of Israel, and carried off among their captives, a little maid, who was taken to Damascus, and sold as a slave to the wife of Na'a-man, the general of the army of the king of Syria.

What took place about this time?

9. Now Naaman was a rich and valiant man, who had done much to make Syria powerful, and was consequently in high esteem with the king. But he was a leper.

What was Naaman's character and disease?

10. One day the little Israelite maid said to her mistress, "I wish my master had been with the prophet that is in Samaria; he would certainly have healed him of. the leprosy which he hath."

What did the little maid say to her mistress?

11. The wife of Naaman at once told him what the maid had said, and he immediately set out, in great state, with chariots and horses, and rich gifts, to seek the promised healer.

What did Naaman do in consequence?

12. But when he reached the door of the prophet's dwelling, and sent in a messenger to tell his name, and why he had come, Eliseus merely sent him back a message to bathe seven times in the Jordan, and he should be healed.

How did Eliseus receive him?

13. When Naaman heard this, he was angry, and exclaimed, "I thought he would have come out to me, and standing, would have invoked the name of the Lord, his God, and have touched with his hand the place of the leprosy, and have healed me. Are not Ab'a-na and Phar'par, rivers of Damascus, better than all the waters of Israel, that I may wash in them and be made clean?"

What did Naaman say?

14. But as he was thus angrily turning homeward, his servants said to him, "Father, if the prophet had bidden thee do some great thing, surely thou wouldst have done it; how much rather what he now hath said to thee, 'Wash, and thou shalt be made clean.'"

What did his servants say to him?

15. Naaman recognized the justice of their words, and going down to the Jordan, bathed seven times, as the prophet had commanded. "And his flesh was restored, like the flesh of a little child, and he was made clean."

Did he follow their advice?

16. Naaman at once hastened back to the prophet, and declared that there was no God, save the God of Israel. He then pressed rich gifts on Eliseus, but the holy man refused to accept anything.

What did he do?

17. Naaman then departed homeward. But he had not gone far when he was overtaken by Gi-e'-zi, a servant of Eliseus, who said that his master desired a talent of silver, and two changes of raiment, to bestow on two young men who had just come to him from Mount Ephraim.

What deception did Giezi practice?

18. Naaman gladly gave him what he asked, and Giezi took them home and hid them. But when he came into the presence of Eliseus, the prophet, to whom God had made known his treachery, reproached him for his deception, and told him that in punishment for it, the leprosy of Naaman should abide with him till his death.

Did Naaman give him what he asked for?

19. The list of Eliseus' miracles did not end even with his death. Once, when some men were digging a grave, near that of Eliseus, robbers from Moab rushed upon them.

What miracle did Eliseus' remains work?

20. In their terror, they thrust the corpse into Eliseus' sepulchre and fled. But no sooner had the dead man touched the prophet's bones, than he was restored to life, and came forth from the tomb.

What did they do in their terror?

Chapter 6 - The Kingdom of Israel, Continued

Nin-e-veh. (nin'i-vay). This splendid city, the capital of the great Assyrian Empire, was situated on the Tigris River. Its streets were broad, its architecture was magnificent, and "it shone like the sun." Its population numbered about 600,000.

1. A short time before Elias had been taken up alive into heaven, Achab had been killed in battle with the Syrians. His son, Joram, had succeeded him, but the time had now come when God's vengeance was to descend upon his house.

What had become of King Achab?

2. Eliseus, therefore, inspired by God, sent one of his disciples to anoint Jediu, king of Israel. Jehu at once proceeded with an armed force to Joram's palace, and after approaching the king with the wickedness of Jezabel, his mother, drew his bow and shot him dead.

What did Eliseus do?

3. Jehu then went through the city of Jezrahel. And Jezabel heard that he was approaching, and having donned her richest attire, and painted her face, and adorned her head, took up her station at a window of her palace.

What was Jezabel's fate?

4. And when Jehu saw her, he ordered her servants to throw her out of the window. They did so, and she fell on the spot where Naboth had been slain, and where the blood of Achab, her husband, had been licked from his chariot wheels by the dogs, when it had been driven home after the fatal battle.

What did Jehu command his servants to do?

5. In this spot, too, the second part of Elias' terrible prediction was

now accomplished. After Jehu had eaten, he said to his servants, "Go and see after that cursed woman, and bury her, for she is a king's daughter."

What was now to be accomplished in this spot?

6. But when they reached the place, they found nothing save her skull, and feet, and the extremities of her hands. The dogs had eaten her flesh. And when they returned and told Jehu, he said, "It is the word of the Lord, which he spake by his servant, Elias."

What did they find?

7. Jehu accomplished his mission of destruction upon the house of Achab faithfully. He also destroyed the temple of Baal, and put his priests to death. But he could mot bring his mind to touch the state church of Israel, and restore his kingdom to the unity of the temple of Jerusalem.

In what was Jehu faithful, and in what unfaithful?

8. So the golden calves remained in Dan and Bethel, and for this unfaithfulness, God punished the house of Jehu, though in reward for his good deeds, he permitted his children to sit on the throne of Israel, to the fourth generation.

What remained in Bethel?

9. While the house of Jehu was reigning in Israel, the Lord, who had wished to show mercy to the Gentiles, directed Jo'nas, a prophet who had arisen in Israel after the death of Eliseus, to go to Nineveh (nin'i-vay), and preach penance to its inhabitants.

What did the Lord command Jonas to do?

10. Nineveh was the capital of the empire of Assyria, which had been a province of the great empire of Chaldea, but about the year 1250 B.C. had supplanted it, and for six hundred years was the ruling power of the ancient world.

Of what was Assyria the capital?

11. Jonas, who knew how easily the Lord's anger is appeased, feared lest if he foretold to the Ninevites, as he had been told to do, that the Lord would destroy their city in forty days, they would do penance, and obtain forgiveness, and thus come to regard him as a false prophet, embarked for Thar'sis, instead of Nineveh.

What reason kept Jonas from obeying?

12. The ship sailed from the port of Joppa, but on the way, the Lord sent a great storm, so that the ship was in danger of being lost. The sailors threw all the freight on board into the sea, in order to lighten her, and called on their gods for help.

What happened on the voyage?

13. Meanwhile Jonas lay asleep in the inner part of the ship. And the ship-master went to him and said, "Why art thou asleep? Rise up, sleeper, call on thy God, if so be that God will think of us, that we may not perish."

Where was Jonas meanwhile?

14. The storm increased in violence, and at last the sailors determined to cast lots to know why this evil had come upon them. The lot fell on Jonas, who confessed his sin, and said, "Cast me into the sea, and the sea shall be calm to you."

Did the storm increase?

15. The crew of the ship were at first very unwilling to do this, and strove very hard to reach the shore to land him. But the tempest increased in fury, and at last they cast him into the sea. And at once the wind and waves grew calm.

Did they do so?

16. The Lord had sent a great fish which wallowed Jonas as soon as he was cast into the sea. And he remained for three days and three nights in the whale's belly, while he unceasingly called on God to save him.

What happened to Jonas in the sea?

17. His prayer was heard, and on the third day, the whale, threw him out of its mouth on dry land. Th« Lord now commanded him once more to go to Nineveh. He at once obeyed and walked through its streets for one entire day, crying out, "Yet forty days, and Nineveh shall be destroyed."

Was his prayer heard?

18. The inhabitants of the stately and splendid city were greatly terrified at this prophecy, for they well knew that their guilt justified such a doom. A general fast for man and beast was proclaimed; during which all, even the king himself, put on sackcloth and ashes, and strove to appease the wrath of the Almighty.

Did the inhabitants believe Jonas?

19. Meanwhile Jonas had retired to a short distance from the menaced city to watch the course of events. As he had feared, the repentance of the Ninevites disarmed the divine justice, and the beautiful city was spared. And he grew angry and troubled, lest he should pass for a false prophet in consequence.

Whither did Jonas go?

20. Then the Lord, to show him how unreasonable was his anger, caused a large vine to spring up during the night, and shelter him from the scorching rays of the next day's sun. Then on the following morning he caused a worm to eat its root, so that it withered away.

What did the Lord do to Jonas to convince him of his unreasonableness?

21. When the sun rose, God sent a burning wind also, which caused the prophet, no longer protected by the grateful shade of the ivy, to suffer so much with the heat, that he desired to die.

What did God send to increase his suffering?

22. Then the Lord said to him, "Thou art grieved for the ivy for which thou hast not labored, and shall not I spare Nineveh, in which there are more than one hundred and twenty thousand persons that know not how to distinguish between their right hand

and their left?"

What did the Lord then say to him?

Jonas, lying three days in the whale's belly, was a figure of Christ lying three days in the tomb, as his coming forth alive prefigured the Resurrection of the Savior.

Chapter 7 - End of the Kingdom of Israel - The Samaritans

1. As time went on, the kingdom of Israel became more and more corrupt. Its princes went on building their palaces of ivory, and rolled in wealth and luxury, while the people sank lower and lower in ignorance and vice.

Did Israel grow worse or better as time went on?

2. In the midst of this general wickedness, the Lord raised up the prophet A'mos, who sternly denounced both the king and the priesthood, and foretold the punishment which God was soon to send on them. But the king, Jeroboam, drove him out of Israel, and he had to take refuge in Juda.

What prophet did the Lord raise up?

3. The prophet O'see took the exiled prophet's place, and continued his warnings to Israel. But he was no more heeded than Amos had been, and so God resolved to punish them in his wrath, and utterly destroy them.

Who took the place of Amos?

4. The Almighty chose as the instrument of his vengeance on Israel, the great empire of Assyria, which had repented at the warning of Jonas, and was now reaching its utmost point of power and glory.

What power did the Almighty choose as his instrument of vengeance?

5. In the reign of king O'see, in Israel, the Assyrian king Salmanas'ar led his armies into Israel, and besieged the strong city of Samaria. For three years the city struggled, and then it fell beneath the Assyrian battering-rams.

What king reigned in Israel at the time of the invasion?

6. According to inscriptions on recently discovered slabs in the ruins of Nineveh, the number of families, whom the Assyrian king

carried into captivity from Samaria, was 27,280. Of these, some, went to augment the splendor of Nineveh with the labor of their slavery; while others were sent to people barren regions far to the east.

How many families did the Assyrian king carry into captivity?

7. These are known as the ten lost tribes of Israel, because from this time they disappear utterly from the light of history, and their land became a wilderness.

How are these known?

8. After a time however, the Assyrian king resolved to people it with his subjects, and sent thither a number of families from all parts of Assyria and placed them in the cities of Samaria. As time went on, the people which sprung from these Assyrian colonists were known as Samaritans.

How did it become peopled with pagans?

9. The religion of these new colonies was a monstrous union of all sorts of idolatry. And the Lord was angry at their defilement of the holy soil of Israel with this new worship, and He sent lions which ravaged the whole country, and forced them to cease from troubling the Almighty with its practice.

What was the religion of these new colonies in Israel and how was it punished?

10. They then turned to the scattered remnants of the nation of Israel who had escaped being driven into captivity, for knowledge of the true God; and one of the captive priests was also sent back from Assyria, to instruct them in the faith of Israel.

To whom did the Samaritans turn?

11. But instead of the pure law of the Lord, this priest taught the new settlers the schismatic rites which had prevailed in Israel before the captivity. His first care was to reestablish the High Places on Bethel where Jeroboam had once raised up the Golden Calf.

What did this priest teach them?

12. The consequence was, that though the Assyrian colonies adored Jehovah, they served their own gods at the same time, according to the custom of the nations from whose midst they had been transported into Samaria.

What was the consequence?

13. This mixing up the worship of the God of Israel with that of their own idols by the Samaritans, made them an object of such abhorrence to the Jews of Jerusalem that it was forbidden for a Jew to so much as speak to a Samaritan.

What effect had their idolatry on the Jews of Jerusalem?

14. As time went on, the Samaritan worship was gradually freed from its superstitions, and brought more in accordance with the Jewish ceremonial; a Temple almost as magnificent as that of Jerusalem was erected on Mount Gar'-i zim, and confused hopes of the Messias began to be cherished among them.

Was the Samaritan worship ever brought more in accordance with the Jewish ceremonial?

Chapter 8 - The Story of Tobias

1. Among the captives carried off to Assyria was Tobias, an upright and pious Israelite who had never adored the Golden Calf, but had gone regularly to offer his tithes and first fruits in the temple at Jerusalem. He was married to a virtuous wife of his own tribe named Anna, and they had one son, Tobias.

What good man was carried off among the captives to Assyria?

2. Tobias won the favor of Salmanasar, and was permitted by him to go from city to city, as he wished. On one of these journeys, he found in Rages, (ra'jes) a city of Media, one of his countrymen, named Gab'e-lus, in great want, and loaned him ten talents of silver.

Did he prosper?

3. When Salmanasar died, his son Senacherib (sen-ak'er-ib) succeeded him. He was not favorable to the Israelites, and the soldiery took advantage of this fact to gratify their own hatred of the captive people, and stabbed numbers of them in open day, and left their corpses in the streets.

What happened to the Israelites when Salmanasar died?

4. On such occasions Tobias, whose life was spent in works of charity, would go out and bring the bodies of his murdered countrymen to his house, and bury them by night. This was against the king's commands, and when he heard of it, he sentenced Tobias to death.

Would Tobias bury these?

5. Tobias managed to escape, and remained in concealment till the death of Senacherib, when he returned to Nineveh, and resumed his works of charity. But one day, when he was greatly fatigued, he lay down beneath the wall of his house to sleep, and the drippings from a swallow's nest fell on his eyes and destroyed his sight.

Did Tobias escape?

6. This affliction did not cause the pious Tobias to murmur, though, as time went on, he fell into deep poverty. His wife, Anna, became the support of the family and went out every day to work.

Did this cause him to murmur?

7. Tobias' son had now grown up, and so the father resolved to send him to Rages to recover the sum of money which he had lent to Gabelus. So he gave him good advice, and then sent him out into the city to find a guide for his journey.

Whither did Tobias resolve to send his son?

8. The young Tobias went out and soon returned with a beautiful youth, who told him his name was Az-a-ri'-as, but who was in reality the arch-angel Raphael, whom God had sent to accompany him.

What guide did he find?

9. Tobias blessed the two youths and they set out on their journey. They rested the first night by the river Tigris, but, as Tobias went to wash his feet in its waters, a monstrous fish came up to devour him. In terror, he called to his companion, "Sir, he cometh upon me!"

Did they go?

10. The angel said to him, "Take him by the gill and draw him to thee." Tobias did so, and when the fish lay panting on the land, the angel told him to take out its heart, liver and gall, for they were useful medicines.

What did he angel tell him to do?

11. Then Tobias made a fire and broiled some of the fish for their evening meal, and after they had finished, salted a portion of what remained to serve as provision for the journey.

What did Tobias do with the fish?

12. At length they reached a city where a kinsman of Gabelus dwelt, named Ragu'el. They went to lodge in Raguel's house, and

the angel directed Tobias to ask his host for Sara, his daughter, as his wife.

What place did they at length reach?

13. Tobias objected that she had already been given to seven husbands in turn, whom the devil had killed on the night of the wedding, and that if such a fate should overtake him, the only son of his aged parents, it would bring down their old age with sorrow to the grave.

What objection did Tobias make to this?

14. The angel answered that the devil had such power only over those, who, in marriage, shut out God from their hearts, and thought only of the gratification of their evil passions, and that he would avoid it by passing three days with his wife in prayer, after their marriage.

What did the angel answer?

15. Tobias accordingly asked Raguel to give him Sara in marriage. He hesitated, but the angel told him not to fear, because the young man feared the Lord. So Raguel joined the hands of Tobias and Sara, saying, "The God of Abraham, the God of Isaac, and the God of Jacob, be with you and fulfil His blessing in you."

Did he ask for Sara in marriage?

16. While the marriage was being celebrated the angel went to the city of Rages, to Gabelus, who paid him the debt and returned with him to the house of Raguel, which they reached before the conclusion of the festivities.

Whither did the angel go during the celebration of the marriage?

17. And when Gabelus saw Tobias he wept with joy, and embraced him, saying, "The God of Israel bless thee, because thou art the son of a very good and just man that feareth God and doeth alms deeds. And may a blessing come upon thy wife."

What did Gabelus do when he saw Tobias?

18. Tobias was now anxious to return home. "I know that my parents count the days," he said to Raguel, "and their spirit is afflicted within them." So his father-in-law, after vainly entreating him to stay a little longer, gave him the half of what he possessed, and dismissed him and Sara with his blessing.

What was Tobias very anxious to do?

19. Meanwhile, Tobias' parents had grown exceedingly sad at the long absence of their son. And his mother cried, "Woe, woe is me, my son, why did we send thee to a strange land, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity!"

How fared it with his parents meanwhile?

20. Tobias said to her, "Hold thy peace, our son is safe." But she would not be comforted, but went out into all the ways, that she might see him coming afar off. And at last one day she saw him approaching and ran with the joyful news to her husband.

Did Tobias succeed in comforting her?

21. By the angel's desire, Tobias had left his wife and attendants some distance behind. As he drew near his home, he met his father, who had groped his way forth to meet him, and they all wept for joy.

What had Tobias done by the ange's desire?

22. And after they had adored God and given Him thanks, Tobias rubbed his father's eyes with the gall of the great fish which he had preserved. And at once his sight was restored, and he cried out, "I bless thee, O Lord God of Israel, because Thou hast chastised me,

and Thou hast saved me, and behold I see Tobias, my son!"

What did Tobias do after they had adored God?

23. Seven days later, Sara arrived, and completed the joy of the happy household. Nothing now remained but to reward Azarias for his devotion and the benefits which he had conferred upon Tobias.

What completed their joy?

24. So they told him that they could never repay him, but besought him to accept half of the money which Gabelus had paid, as some slight token of their gratitude.

What did they say to him?

25. The angel answered, "Bless ye the God of heaven, and give glory to Him in the sight of all that live; because He hath shown His mercy to you. Prayer is good with fasting and alms, more than to lay up treasures of gold.

What did the angel answer?

26. When thou didst pray with tears, and didst bury the dead, I offered thy prayer to the Lord. And because thou wast acceptable to God it was necessary that temptation should prove thee. The Lord hath sent me to heal thee, and to deliver Sara, thy son's wife, from the devil.

Repeat the angel's words when he told Tobias he had offered his prayer to the Lord.

27. "For I am the angel Raphael, one of the seven who stand before the throne of God." As soon as the household heard this, they fell prostrate at his feet, in fear. But he told them not to fear, but to bless and thank God, and then vanished from their sight.

Tell how he revealed his identity, and how did it affect the household?

28. The elder Tobias lived forty-two years after these wonderful events, and passed away at the age of one hundred and ten years. Tobias, his son, also lived to a very great age, and saw his children's

children to the fourth generation.

How long did the elder Tobias, and the younger live?

Chapter 9 - The Kingdom of Juda

1. Unlike the kingdom of Israel, none of whose kings were faithful to the Lord, Juda had some rulers who strove to walk in the footsteps of King David, and maintain the worship of God in its purity.

Had Israel any good kings?

2. Before his death, Roboam fell into idolatry and vice, and was punished by having his kingdom invaded by the king of Egypt, who carried off the public treasure. His son A bi' as, who succeeded him, was at first faithful to the Lord, but afterwards imitated the infidelity of his father.

What befell Roboam?

3. Abias was succeeded by his son A'sa, who was contemporary with the first seven kings of Israel from Jeroboam to Achab. At first he did what was pleasing in the sight of God, and defeated the Ethiopians who had invaded his kingdom, but afterwards fell away from the service of the Almighty.

By whom was Abias succeeded?

4. Asa was succeeded by his son Josh'a-phat, who was one of the most religious monarchs that ruled oyer the kingdom of Juda. His power was respected at home and abroad, and during his reign his kingdom reached a degree of splendor approaching to that which it had attained under David and Solomon.

Who succeeded Asa?

5. He was succeeded by his son Jo'ram, whose first act was to slay all his brothers and marry Ath-a-li'-ah, the daughter of Achab and Jezebel, of Israel. Athaliah brought the idolatrous practices of Israel into Juda. God punished Joram by causing him to perish slowly of a loathsome disease.

Who succeeded Joshaphat?

6. He was succeeded by his son O-cho-zi'-ah, who was slain after a reign of one year by Jehu the king of Israel, who had invaded Juda, because he was of the blood of Achab.

By whom was Joram succeeded?

7. His mother Athaliah at once usurped the throne, and ordered all the house of her son Ochoziah to be put to death. But a new-born son of Ochoziah (Jo' as) was saved by his aunt Jos' a-b£th, and brought up in secret in the Temple till his seventh year.

What did Athaliah do then?

8. Then Jehoiada (je-hoy'-â-dâ) the high-priest, having collected the Levites in the Temple, showed the young prince to the people, who acknowledged him as king.

What did Jehoiada then do for the prince?

9. Athaliah, hearing the acclamations, hurried to the Temple, but was seized and led without the sacred precincts to beyond the western gate. Here, at the entrance to her own palace, she was put to death.

Relate Athaliah's fate.

10. Joas reigned for forty years. As long as Jehoiada lived, he was guided by his counsels, and remained firm in the faith. But after that holy man's death, Joas fell into idolatry.

How did Joas act as king?

11. More than one prophet called the king to repentance, but in vain. At length the spirit of God came upon Zachaiias, the son of Jehoiada, and he sternly rebuked both prince and people for having forsaken the worship of the true God.

Who rebuked the king?

12. Enraged at the holy priest's boldness, Joas commanded him to be stoned to death. God's punishment for this crime was speedy; the Syrians invaded the land, and plundered Jerusalem. Joas fell ill, and

was murdered by his servants in his bed.

Relate Joas's crime and punishment.

13. Joas was succeeded by his son Amasias. During the first years of his reign, this king observed the laws of Moses, but afterwards brought idols into Jerusalem, and burnt incense before them.

Who succeeded Joas?

14. God sent a prophet to rebuke him, but Amasias threatened to kill him. The holy man departed, and God soon punished the wicked king. After being defeated in a war with Jehu, king of Israel, he was murdered by his own servants.

What became of Amasias?

15. Amasias was succeeded by his son Ozias. For many years this prince governed the kingdom in a religious manner. But at length his prosperity became so great that he was puffed up by it, and resolved to minister as high-priest in the Temple.

What did Ozias attempt?

16. The king went to the Temple with his attendants, intending to enter the house of the Lord. But the priests and Levites, with the high-priest at their head, prevented him from burning incense upon the altar.

Did he succeed?

17. Filled with anger, Ozias threatened to strike the priests. But as he raised his hand to do so, he was stricken with leprosy. The priests thrust him out of the sacred precincts, and he dwelt in retirement for the rest of his life, his son Jo'-a-tham acting as regent.

What did lie threaten and how was he punished?

18. At the death of Ozias, Joatham ascended the throne, and reigned in peace for sixteen years. Then he died, and was succeeded by his son A'-chaz. Idolatry had been rife during the previous reign,

but grew worse under Achaz, who openly professed it.

Did Joatham ascend the throne?

19. This wicked king, the bad son of a good father, publicly offered his son in sacrifice to Moloch, and covered the land with idols. In punishment for this, God caused the army of Israel to defeat that of Juda, and slay one hundred and twenty thousand men in one day.

Give some proofs of this and tell how he was punished.

20. Achaz, fearing for his kingdom, sought the alliance of the king of Assyria. He sent messengers to him saying, "I am thy servant and thy son, come and save me out of the hands of Syria and Israel." The king of Assyria sent an army to his help and for the moment he was relieved.

Whose alliance did the wicked Achaz seek?

Chapter 10 - The Kingdom of Juda, Continued

1. Like the kingdom of Israel, the kingdom of Juda had had during all this time her prophets, whose warning voices had denounced the sins of the people and summoned them to repentance.

Had the kingdom of Juda prophets?

2. As the years went on, and these returns to penitence grew fewer and briefer, the prophets began sorrowfully to announce to the rebellious people the destruction of their kingdom. The only consolation left to these holy men was the thought of the Messias, whose coming each one prophesied more and more clearly.

What change came over the prophets' warnings as time went on?

3. Up to the reign of Joatham, the most noted of the prophets of Juda, were Jo'el, who foretold the destruction of Jerusalem, and Mi che'as, who foretold that Bethlehem should be the birthplace of the Redeemer.

Mention the most noted of Juda's prophets up to the time of Joatham.

4. In the reign of Achaz appeared the prophet Isaias, (i sa'yas) the first of the four Major or Greater Prophets, as they are called, from the fullness and clearness of their prophecies in regard to Our Saviour.

What great prophet appeared in the reign of Achaz?

5. Isaias strove to prevent Achaz from forming the alliance with Assyria, declaring that it would be the instrument used by God for the destruction of Juda. And when Achaz refused either to listen or to ask a sign from God, Isaias uttered his memorable prophecy of the coming of Christ.

What did Isaias strive to prevent?

6. "Behold," he said, "a virgin shall conceive, and bear a son, and his

name shall be called Emmanuel, that is, God-with-us. And there shall come forth a rod out of the root of Jesse,, and a flower shall rise up out of his root.

Repeat this prophecy.

7. "And the spirit of the Lord shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And He shall be filled with the spirit of the fear of the Lord."

What did Isaias declare would be the characteristics of the Messias?

8. Both king and people turned a deaf ear to the prophet's assurances that God would protect them by His own arm, without the assistance of the great pagan empire. But they were soon to find how little trust was to be placed in their new ally.

Did Juda heed the prophet's assurances of God's protection?

9. Glad of the opportunity of extending his empire westward, the king of Assyria led his armies to attack Israel and Syria, but after he had conquered them, he came and plundered Jerusalem, and Achaz was forced to buy him off by giving him the sacred vessels of the temple and all the royal treasure.

What did the king of Assyria do after he conquered Israel and Syria?

10. After this, Achaz, in a fit of blind despair, shut up the temple, and began to sacrifice to the gods of Syria and Damascus. In this state of apostasy, he died, and was succeeded by his son Ezechias (ez-e-ki'as).

What did Achaz then do?

11. Ezechias was a very different man from his father. Full of piety and zeal, and firmly believing that the hope of Juda was in the God of their fathers, he overthrew the idols of Achaz, and ordered the Levites to purify the temple from the defilements it had suffered during the preceding reign.

Was Ezechias like his father?

12. When this had been done, and the solemn sacrifice offered in his presence, the king prepared to celebrate the Feast of the Pasch with due solemnity, and sent invitations to Israel to join Juda in its observance.

What further proof of piety did Ezechias give?

13. Such terrible progress, however, had unbelief made in Israel, that the message was received with laughter, and only a very few responded. But the proud and godless kingdom of Israel was even then nearing its doom; and in a few short years it had vanished from among the nations.

Did Israel heed his invitation?

14. The pious Ezechias, after seeing the children of Israel driven into captivity, was confirmed in his resolve to trust to God alone.

What effect had the doom of Israel on Ezechias?

15. In his reign much of the old power of Juda had been restored, many neighboring countries had been brought beneath his sceptre, and he now determined to throw off the yoke of Assyria, and refused to be any longer a tributary of that power.

What did the renewed power of Israel lead Ezechias to do?

16. The reigning king of Assyria at this time was Senacherib (se-nak' er-ib). A proud and mighty monarch, holding all the nations of Asia as tributaries, he did not long brook such an insult, but set out with his armies to punish the audacious king who had dared to offer it.

Who was now king of Assyria, and what did he do?

17. He crosses the Jordan at its source, and so mighty is his host that the waters of the river are diminished to a feeble thread, after the men and animals had drunk of it. City after city is taken and he rapidly nears Jerusalem.

Where does he cross the Jordan, and what happens?

18. Ezechias, seized with terror, for a moment wavers in his faith in

God, and endeavors to buy the invader off by the payment of an immense treasure, though to accumulate it, he has to tear even the gold plates from the doors of the temple.

Does Ezechias waver?

19. But Senacherib, who has determined to establish his idols on the sacred soil of Mount Sion, haughtily demands that Jerusalem be given up to him. When Ezechias heard this he sent to beseech Isaias to intercede for Judawith the Lord, then, clothing himself in sackcloth and ashes, went up into the temple to pray.

Does this treasure satisfy Senacherib?

20. Isaias sent back word to Ezechias not to fear, for that God had heard his prayer and would destroy the Assyrians, and that on his return to his own country, Senacherib should perish by the sword.

What word did Isaias send back to the king?

21. That evening as the sun set, it rested on the purple and gold of the vast array of the Assyrians, as they lay encamped about Jerusalem. If the magnificent sight struck terror into some hearts, the greater number of the Jews remembered the mighty miracles worked by God in behalf of their fathers, and felt confident that He would not now desert them.

What was seen at sunset and what emotion did it rouse in Jerusalem?

22. So when at twilight the drums and dulcimers of the Assyrians sounded, they were answered from the Jewish battlements by a trumpet blast of defiance. And then the night fell - the night which was to have no morning for so many of the warriors of Assyria.

What answered the Assyrian drums at twilight?

23. For during it the Angel of the Lord descended into the camp of the Assyrians and slew one hundred and eighty-five thousand of them. And when Senacherib saw this terrible sight, he at once departed for his own country, where shortly after, as he was worshipping in the temple of his god at Nineveh. he was put to death by his own son.

What took place during the night?

Chapter 11 - The Kingdom of Juda, Continued - Judith

1. Ezechias died in peace after a prosperous reign, and was succeeded by his son Manasses. During this king's long reign of fifty-five years, he undid all the reforms of his good father and restored the worship of idols.

Who succeeded Ezechias, and what wickedness was he guilty of?

2. During the reign of Manasses Isaias continued to prophesy regarding the coming of the Messias, and to describe the marks of his person and of His Kingdom.

Did Isaias continue to prophesy during Manasses' reign?

3. But in so doing he was brought into collision with the most deeply-rooted predjudices of the Jewish race, or, as he himself says, "with the iron sinew of their neck, and their forehead of brass."

Were his prophecies in harmony with the Jewish idea of the Messias?

4. For the Jews expected the Messias, when he came, to be exclusively for themselves, whereas Isaias said that God had given Him "for a leader and a master to the Gentiles," and declared that their temple, into which none save their own race might then enter, was to be made common to all nations.

For whom did the Jews expect the Messias to come?

5. Still more bitter to the haughty Jews, secure in the conviction that they were God's chosen people, and looking for the coming of a king who should be greater than either David or Solomon, was the portrait that Isaias held up to their contemplation.

What was still more bitter to the haughty Jews?

6. Despised, and the most abject of men; a man of sorrows and acquainted with infirmity, "who should be wounded for our iniquities, and bruised for our sins; who should be led as a sheep to

the slaughter, and be dumb as a lamb before His shearer;" such Isaias declared, should be the deliverer they longed for.

How did Isaias picture the Messiah?

7. In their anger, they heeded no further revelations of the prophet, and turned to worship false gods. Then Isaias told them that God would punish their idolatry by causing them to be led into captivity where they should remain for seventy years, and that only a small remnant should return, like the gleaning of grapes when the vintage is over.

What did their anger lead them to do?

8. Manasses was so enraged by this warning of Isaias that he declared him guilty of treason, and had him sawn in two.

What was the fate of the holy prophet Isaias?

9. The wicked king's punishment was speedy. The Assyrians again attacked Jerusalem and bore him off to Nineveh, where he remained in captivity for many years.

Relate Manasses' punishment.

10. Whilst their king was thus languishing in an Assyrian dungeon, a brother of As-sur-ban'-i-pal, the king of Assyria, instigated Juda along with all the other kingdoms of the west that were subject to that monarch, to revolt against him.

Who stirred up all the western provinces of Assyria to revolt during Manasses' captivity?

11. Assurbanipal at once sent his general, Hol-o-fer'-nes, at the head of an immense army, to chastise the rebellious provinces. Crossing the Euphrates, he swept westward, destroying the cities and ravaging the fertile plains with fire and sword, till at length he drew near to the kingdom of Juda.

Whom did Assurbanipal send to chastise them?

12. At the news of his approach, E-li'a-kim, the high-priest of

Jerusalem, in whom was vested the supreme power, during the captivity of Manasses, went round the cities of Juda, exhorting the Jews to humble themselves in sackcloth and ashes, and pray to the Lord their God for deliverance, while the men of war prepared to defend their country.

What did Eliakim do at his approach?

13. At length Holofernes reached Bethu'-li-a, a town on one of the mountain-roads leading to Jerusalem. He laid siege to it, and the town held out bravely till he destroyed the aqueducts which supplied it with water.

What town did Holofernes at length reach?

14. This caused the inhabitants of the town to suffer from thirst to such a degree that at the end of twenty days they implored the elders to surrender. The latter promised to do so at the end of four days, should no aid come from the Lord in that time.

What did this cause?

15. **The Story of Judith**. Now there dwelt in Bethulia at this time a devout widow named Judith. Though beautiful and wealthy, she lived retired from the world, and spent her life in prayer and good works. But now, touched with compassion by the woes of her people, she came to the elders of the city and spoke as follows:

Who dwelt in Bethulia at this time?

16. "What is this word by which you have consented to give up the city in four days? You have set a time for the mercy of the Lord according to your pleasure. This is not a word that may draw down mercy, but rather indignation. Let us therefore be penitent for this same thing."

Repeat her address to the elders.

17. Other noble words Judith also spoke, until at length the ancients became infused with the spirit of her sublime faith, and implored her to pray for the people. Judith therefore returned home and retired into her oratory, and while entreating God to spare her

country, suddenly thought of a plan for its deliverance.

What else did Judith say, and what was the result?

18. Hastening once more to the elders, she briefly informed them that she and her maid would go to the Assyrian camp. They made no objection, so Judith returned home, and after praying to God in sackcloth and ashes, rose and clothed herself in her richest attire, and anointed herself with her sweetest perfume.

Relate her proceedings.

19. Then leaving the town by night with her maid, she took her way to the Assyrian camp. They were soon stopped by the sentinel of the Assyrians, to whose questions Judith replied that she was a Jewess who had fled from the besieged city, knowing it must fall, and that she had important intelligence for Holofernes.

Did she go to the camp?

20. The sentinel had her conducted at once into the presence of the general. So charmed was the Assyrian with her majestic beauty, that he had a tent provided for her, and gave orders that she was to come and go as she pleased.

Was she conducted to Holofernes?

21. On the fourth day Holofernes gave a grand banquet to the officers of his army, and invited Judith to be present. Judith consented, on condition that she should not be required to partake of the Assyrian meats, which her religion forbade.

What did Holofernes give on the fourth day?

22. In the course of the banquet Holofernes drank deep, and when his guests at length retired, he fell back on his couch in the heavy sleep of intoxication. Judith had remained, and finding herself at last alone with the threatened destroyer of her country, resolved to kill him.

What did Holofernes do during the banquet, and what did Judith resolve?

23. "Strengthen me, O Lord God of Israel," she prayed, "and in this hour look upon the work of thy hands, that I may bring to pass that which I have purposed, having a belief that it might be done by Thee." Then she took down Holofernes' own sword from where it hung, on a pillar near by, and cut off his head.

Repeat Judith's prayer, and relate how she killed Holofernes.

24. Early in the morning she stood before the gates of Bethulia, and cried, "Open the gates, for God is with us." She was conducted before the elders of the city, who, on seeing the head of Holofernes, gave glory to God for their deliverance.

What did Judith say in the morning to the watch at Bethulia?

25. Judith then counseled the people to make an assault at once on the Assyrian camp. They did so, and as Judith had foreseen, the Assyrians were seized with panic on finding Holofernes dead, and fled, leaving their camp with all its rich spoils in the hands of the Jews.

What did Judith counsel the people to do at once, and what was the result?

26. After this the high priest of Jerusalem came to visit Judith, and all the elders who came with him, said to her with one voice, "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people." Judith responded by singing a canticle in praise of the Lord.

Who came to visit Judith after this?

27. The rejoicings for this splendid victory were prolonged for three

months. Judith was held in the highest honor by all Israel throughout her long and devout life, and deeply mourned at her death.

How long did Israel rejoice for this victory?

Judith, in some degree, prefigures the Blessed Virgin. Judith saves her people, as Mary is the chosen instrument of the Incarnation by which mankind is saved. Judith was praised as the pride and ornament of Israel; Mary is called blessed by all mankind as the glory of the human race, the mother of the Man-God.

Chapter 12 - The Prophet Jeremias - Fall of the Kingdom of Juda

1. After the death of Manasses, his wicked son A'mon reigned for a few years, and then his son Josias succeeded him. God had now raised up another great prophet named Jer-e-mi'-as, and Josias listened to his counsel, and forbade idolatry.

Who succeeded Manasses?

2. Early in life, however, Josias was slain in battle, and Jeremias wrote Lamentations for his death which were sung in Israel, Jo'a-kin, his son, abandoned all Josias' reforms, and built a grand palace of cedar, where he lived in great luxury, and adored false gods.

What was the fate of Josias, and who succeeded him?

3. Jeremias therefore rebuked the king in public for his wickedness, and the people for following his example. Incensed by his plain speaking, the people endeavored to stone him to death, but some of the elders assisted him to escape.

What did Jeremias do?

4. As he faithfully continued his mission as prophet, however, and threatened both king and people with the wrath of the Lord, King Joakin had him imprisoned.

Did he continue his mission?

5. But Jeremias sent from his prison for another prophet, named Ba'ruch, and gave him a scroll on which he had written all his prophecies, and told him to read it aloud in the temple on the occasion of a public fast.

How did Jeremias now manage to communicate with the people?

6. Baruch did so, and when the elders heard that the great bulk of the nation were to be carried into captivity and the temple and city destroyed by fire, they were filled with fear and astonishment, and

ordered Judi, a scribe, to take the scroll to the king and read it in his presence.

When Baruch did so, what did the elders command Judi to do?

7. Judi accordingly took the scroll and went to the king's winter palace, where he found him seated before a hearth full of burning coals. Judi began to read, but when he had read a few pages, the king took the scroll from him, cut it into pieces with his penknife and cast it into the fire.

Did Judi go, and was the king moved?

8. The great empire which bore first the name of Chaldea and then of Assyria, was now known as Babylon, because that province had revolted, and conquered the rest of the empire.

What great empire ruled the civilized world at this time?

9. The magnificent city of Nineveh, as many of the prophets of Israel had foretold, had been utterly destroyed, and the seat of government established at the city of Babylon, on the Euphrates river, (B.C. 625.)

What city had been destroyed?

10. The second king of Babylon, Neb-uch-ad-nez'-zar, was the instrument chosen by the Almighty for the destruction ol Jerusalem. The very year after Joakin had burnt the scroll of Jeremias, Nebuchadnezzar attacked Jerusalem, and while repelling an assault, Joakin was slain and his body cast without the gates.

Who was the instrument chosen by God to chastise Juda?

11. Nebuchadnezzar then led away the chief inhabitants of Jerusalem to people his city of Babylon. This is called the Great Captivity, and the seventy years of the Jewish exile date from it. (B.C. 605.)

Whom did Nebuchadnezzar lead into captivity?

12. The king of Babylon left the least desirable portion of the

Jewish population in Jerusalem, and placed Sed-e-ci-as, a brother of Joakin, to rule over them as his deputy. After some years, Sedecias revolted and endeavored to effect the independence of Juda.

Did he leave any in Jerusalem?

13. This remnant of Juda's population had not been converted to God by the fate of their brethren. On the contrary, their lives had been such that the measure of their iniquity was full, and the patience of the Almighty exhausted.

Had this remnant of Juda's population repented?

14. Nebuchadnezzar's armies swiftly encompassed Jerusalem, and soon made a breach in its walls. Sedecias was taken, and after hie eyes had been put out, he was sent as a prisoner to Babylon, where he died.

What was the consequence?

15. Jerusalem was then burnt to the ground, the temple destroyed, and those of the inhabitants who were not put to the sword, led captive to Babylon. Thus, at length, was fulfilled the judgment which had been so long withheld.

What happened to Jerusalem and its inhabitants?

16. Jeremias, the faithful prophet, remained for a time amid the ruins of the holy city, and made many lamentations over its fall. These form a separate book of the Holy Scriptures. He then went to Egypt to exhort the Jews who were settled in that country, and remained there till his death.

Where did Jeremias remain for a time?

17. Jeremias is the second of the Major prophets. He announced the birth of the Messias from the family of David, His mission as a Prophet of the Gentiles, and the new covenant He would make with His chosen people.

What is Jeremias and what did he prophesy of the Messias?

The New Covenant of which Jeremias speaks is the Christian religion in which greater grace is bestowed on men, for which reason it is called the law of grace, while the Old Covenant was the law of fear.

Chapter 13 - The Jews in Captivity in Babylon - Ezekiel - Daniel - The Story of Susanna

1. The captive Jews were treated kindly by the king of Babylon, and Jeremias wrote to them as follows: "Build ye houses and dwell in them; plant orchards and eat the fruit of them, and be ye multiplied. Seek the peace of the city."

Were the captive Jews treated kindly?

2. Under the great king Nebuchadnezzar, Babylon became one of the most wondrous of all the beautiful Oriental' cities. It covered an area of seventy square miles on each side of the Euphrates, and was surrounded with walls of burnt brick two hundred cubits high, and fifty thick.

What did Babylon become?

3. Huge gates of bronze, sixty in number, gave entrance and egress on the land, and guarded the streets which led to the river. Extensive tracts within the great city were devoted to grazing purposes, so as to guard against famine during long sieges, while its superb palaces and sumptuous temples, rose from the midst of beautiful gardens.

Describe it.

4. Babylon's grandest temple was the tower of the god Bel, which was considered one of the seven wonders of the world. It consisted of eight separate towers, constructed one over the other. The topmost was the chamber of the god and contained furniture of solid gold.

What was its grandest temple?

5. Nebuchadnezzar's palace was a huge structure of plain and enamelled bricks, with bronze gates, and surrounded by hanging gardens. These gardens which were the glory of the East, were laid

out in open terraces, raised on arches of masonry and supplied with water from the Euphrates, by means of buckets and pulleys.

Describe the king's palace.

6. But all the glory and beauty of Babylon could not make the Jewish captives cease to sigh for Jerusalem. We read in the Psalms that "upon the rivers of Babylon we sat down and wept when we remembered Sion. On the willows in the midst, we hung up our harps, for there they that led us into captivity, required of us the words of songs.

Did the Jews forget Jerusalem in this beautiful city?

7. "How shall we sing the song of the Lord in a strange land? If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws if I do not remember thee, if I make not Jerusalem the beginning of my joys."

Continue the words of the Psalms.

8. During the chastisement of his chosen people, God did not forget them, but sent another great prophet, Ezechiel (E-ze'ki-el) to instruct and sustain tbeitf. He consoled them greatly by relating a wonderful vision which God had vouchsafed to him.

Whom did God send to sustain the Jews during this trial?

9. The spirit of the Lord conducted him to a vast plain filled with bones. At the command of God, Ezechiel bade the bones to come together. This was done and they were clothed with flesh, but there was no spirit in them.

Relate Ezechiel's vision.

10. At the command of the Lord the prophet then spoke again and commanded a spirit to enter into each of the bodies and cause them to live. And then they stood forth an exceeding great army, and the Lord made known to him that the vision prefigured the restoration of the Jews from their seemingly hopeless captivity to the land of Juda.

What took place at the prophet's word?

11. Out of the ranks of the Jewish captives, Nebuchadnezzar chose several young men of high rank for his personal service. Among these youths were Daniel, An-a-nf as. Mis'-a-el and Az-a-rl'-as.

Whom did the king set apart from the ranks of the Jewish captives?

12. They were conducted to the king's palace, clothed in rich apparel and furnished with food from the king's own table. But as the Jewish law forbade the most of these dishes they begged the steward to serve them with vegetables and water only.

Whither were they conducted?

13. The steward said he had no objection to doing so, only he feared that they would lose all their beauty on such a diet, and then the king would punish him severely for consenting to it.

What did the steward answer?

14. But Daniel entreated him to try it for ten days, and be guided by the result. He did so, and at the end of that time the faces of the Jewish youths were fresher and fairer than those of the other youths of the court.

What did Daniel entreat him?

15. So from that time the steward served them with the food they desired, and God permitted them to grow so beautiful and so wise that when Nebuchadnezzar saw them he was charmed with them and retained them about his person.

Did he thenceforth give them the food they desired?

16. The Story of Susanna. - Among the rich and influential Jews who had been brought to Babylon was Joakin. His house was a great resort of his countrymen who were received with great hospitality by himself and his beautiful and virtuous wife, Susanna.

Who was among the rich Jews of Babylon and who was his wife?

17. Among these visitors were two of the ancients who had been appointed judges for that year. Under the appearance of virtue and benevolence, these two old men masked wicked and depraved hearts, and one day when Susanna was walking in the orchard at noon, sought to induce her to commit sin.

Who were among these visitors?

18. Filled with horror, Susanna spurned the proposal of the wretched hypocrites. But they declared that if she persisted in her refusal they would publicly accuse her of haying committed such a crime.

What did the virtuous Susanna do?

19. Then in her anguish Susanna cried, "I am straitened on every side, for if I do this thing it is death to me, and if I do not I shall not escape your hands. But it is better for me to fall in your hands without doing it, than to sin in the sight of the Lord."

What did she exclaim?

20. She then made a great outcry, which drew a throng of people about the orchard gates. Then the elders opened it and accused her before the multitude of a most wicked act. And the next day Susanna was brought before the tribunal of justice, tried, and sentenced to be stoned to death.

What did she then do, and what followed?

21. As she was led away, weeping, to her terrible fate, the Lord, in whom she was full of confidence, inspired Daniel, who was present, to cry out, "I am clear of the blood of this woman."

What did the Lord inspire Daniel to do as she was led away?

22. The people inquired his meaning, whereupon he told them to return to judgment, because the elders had borne false witness against Susanna. This was done, and' Daniel ordered her accusers to be brought in separately before the tribunal.

What did the people ask, and what did he answer?

23. Then Daniel said to the first, "O thou that art grown old in evil days, now are thy sins come out. Tell me, under what tree didst thou see Susanna?" He said, "Under a mastic tree." Daniel answered, "Thou hast lied against thy own head"

Relate Daniel's interview with the first elder.

24. The first elder was then led away and the second one brought in. Daniel said to him, "Tell me, under what tree didst thou see Susanna?" He answered, "Under a holm (home) tree," Daniel answered, "Thou. hast lied against thy own head."

Who was then brought in?

25. The people saw from these contradictory statements how false was the testimony of these wicked old men. Rising up against them they gave them the death intended for Susanna, who was restored to her joyful husband and children. And from that time Daniel was held in high estimation in Babylon.

What did the people see from this?

Chapter 14 - Daniel Interprets Nebuchadnezzar's Dream - The God Bel - The Three Young Men in the Fiery Furnace

1. About this time Nebuchadnezzar had a dream which terrified him. The dream itself he could not remember, and when he found that none of the wise men of Babylon could bring it back to his mind he ordered them all to be put to death.

What had the king about this time?

2. The Jewish wise men had not been consulted, but Daniel, fearing lest they should be included in the general destruction, went to the king and begged for time to solve the question. It was accorded, and Daniel returned home and bade his companions to beseech God to reveal it to him.

Had the Jewish men been consulted?

3. The next day Daniel stood before the king and told him that God in heaven had revealed to him his dream and its interpretation. He then told the king that he had seen a large statue with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet, part iron and part clay.

Did Daniel reveal it to the king?

4. Then the king, Daniel continued, had seen a great stone rolling from a mountain, and this stone struck the statue and shattered it, and then the stone became a great mountain and filled the Whole earth.

What had the great stone done in the vision?

5. This statue, Daniel explained, signified the great empires of the world that should succeed one another. The head of gold betokened Nebuchadnezzar, a glorious and powerful king; the breast and arms

of silver, the empire of the Medes and Persians which should succeed him.

What did this statue signify?

6. The belly and thighs of brass prefigured the empire of Alexander the Great, which should conquer the Persians, and the legs and feet of iron, the great Roman empire which was to conquer all the others.

What empires did the brass and iron portions prefigure?

7. The stone that fell from the mountain signified a kingdom which God himself should found on earth, and which from a small beginning, would gradually spread all over the earth, and last forever.

What did the great stone signify?

8. Then the king fell on his face before Daniel, and exclaimed, "Verily, your God is the God of Gods, and Lord of Kings, a revealer of hidden things, seeing thou couldst discover this secret." And he made Daniel chief magistrate over «11 the wise men of Babylon.

What did the king exclaim?

9. One day, not long after this, the King asked Daniel why he did not adore his God, Bel. Daniel answered that he adored no gods made by hands, but only the living God who had created heaven and earth, and had power over all flesh.

What did the king ask Daniel about Bel?

10. Surprised, the king asked if he supposed that Bel, for whom large quantities of food were every day provided, were not a living God? But Daniel answered that Bel was but clay and brass and had not eaten at any time, as he would prove to the king.

Relate the King's answer.

11. Much disturbed, the king made Daniel accompany him to the temple of Bel, and told the priests of the god that if Daniel could

prove his assertion they should die, but that if, ou the contrary, they could prove that Bel did consume the provisions placed in the temple, Daniel should be put to death instead.

What did the king say to the priests?

12. The priests at once requested the king to set the meats and place the wines for the god, and then to shut the temple and seal it with his own ring; then to return in the morning and punish them with death if the food were not consumed.

What did the priests answer?

13. The priests then retired, and the king set out the god's repast. Then Daniel bade his servant bring ashes and strew the floor with it. They then left the temple and the king sealed its doors with the royal seal.

What did the king and Daniel do in the temple?

14. The following morning the king returned to the temple with Daniel. The seals were broken in their presence and they entered to find that all the provisions had disappeared. And the king cried out in triumph, "Great art thou, O Bel, and there is no deceit with thee."

What did they find in the morning?

15. But Daniel only laughed and pointed out to the king the print of the footsteps of men, women and children in the ashes on the floor.

What did Daniel point out to the king?

16. They then investigated the place and discovered the secret doors by which the priests were accustomed to enter the temple every night with their wives and families, and eat the food provided for the god. The king, enraged by the long deceit which had been practised on him, had all the priests put to death.

What did they find?

17. The Babylonian counselors of the king, fearing that the Jews were gaining too much ground with him, and that it would end in

the destruction of their idols, persuaded Nebuchadnezzar to have a great statue of gold set up in the plain of Babylon, with the command that whenever the sound of music was heard, all should fall down and adore it.

How did the Babylonian counselors of the king seek to ruin the Jews?

18. Scarcely had it been set up than Ananias, Misael, and Azarias, Daniel's companions, refused to bow down and adore it. Filled with fury, the king commanded his servants to cast them, without even waiting to remove their clothing, into a fiery furnace.

Who were the first to ref use to adore it?

19. This was done, but the angel of the Lord descended with the Jews into the furnace, and caused its atmosphere to become as cool and refreshing as that of a pleasant valley; while the flames darted out and consumed the men who had executed the king's cruel order.

What miracle took place?

20. Filled with gratitude for their wonderful preservation, the young men intoned a glorious canticle of praise and thanksgiving, which the Church of God still makes use of in divine service.

How did they express their gratitude to God?

21. The sound of their glorious anthem reached the king, who hastened to the spot with his courtiers. And when he saw the young men walking about in the midst of the fire, he cried out "Ye servants of the Most High God, come forth."

What reached the king, and what did he do?

22. They obeyed, and when they stood before the king safe and sound without even the smell of fire on their garments, he cried out, "Blessed be the God of Ananias, Misael, and Azarias, who has sent His angel and delivered His servants that believed in Him."

What did the king say when they stood before him unharmed?

23. He then decreed that if any one in his kingdom dared to

blaspheme the God whom these young men adored, he should be put to death, for that there was no other God who had power to save. He then raised the three to high positions in the kingdom.

What did he decree?

The stone falling from the mountain which Nebuchadnezzar saw in his dream signified the Catholic Church which Christ established on earth. In the beginning it was small, but kept on increasing, and will continue to increase till the end of the world.

Chapter 15 - Capture of Babylon by Cyrus

1. After a time, Nebuchadnezzar had another dream which troubled his spirit, and Daniel interpreted it to him, and told him that it was a warning that in consequence of his sins the Most High was about to afflict him with madness for seven years.

What did the king's second dream portend?

2. He therefore advised the haughty monarch to appease God's wrath with alms, and works of mercy, but the king paid no heed to his advice, and went his way.

What did Daniel advise?

3. Twelve months later, as he was walking in his palace at Babylon, and pluming himself on the beauty and magnificence which he had given the city, he was suddenly stricken with madness, and fleeing from his court, dwelt with the beasts of the field for seven years.

What terrible fate overtook him twelve months later?

4. During this time he ate grass like an ox, and his body was wet with the dew of heaven; his hair grew like the feathers of eagles, and his nails like the claws of birds. At the end of seven years, he regained his senses, and glorified God, who thereupon made him even more powerful than he had been.

What did he do during this time?

5. After a reign of forty-two years, this great king died, (B.C. 561) and with him passed away the true greatness of the empire of Babylon. Several of his line succeeded him, but none of them inherited his genius, and it began to decline.

When did Nebuchadnezzar die?

6. This nation which both as the Assyrian and the Babylonian empire, had so long served as an instrument in the hands of the Most High to chastise his people, was now about to be punished for

its own pride and cruelty.

What was now about to befall the nation?

7. The power destined to humble the empire of Babylon was the empire of the Medes and Persians - the second of the four great empires of Nebuchadnezzar's dream - which under the great king Cyrus, had now reached its climax of power.

What power was destined to humble Babylon?

8. After conquering a large part of Asia, Cyrus turned his arms against Babylon. For several years the Babylonians bravely resisted his advances, but he surely, though slowly gained, and at length laid seige to the city of Babylon itself.

When did Cyrus attack Babylon?

9. Bal-tas'-sar, the grandson of Nebuchadnezzar, was then reigning. Knowing that against the military engines of those days, the fortifications of Babylon were impregnable, and that the city possessed ample resources against famine within its limits, he felt little apprehension of the result.

Who was reigning and what did he feel?

10. In fact, month after mouth glided away, until nearly two years had passed, without having seen any progress on the side of Cyrus. To make a breach in the walls, or starve out the inhabitants, seemed utterly hopeless, yet to retire from the seige was to confess that Persia had reached the limit of her conquests.

Did Cyrus make any progress?

11. In this dilemma, the magnificent military genius of Cyrus conceived the idea of turning from its bed the great river Euphrates. In the vicinity of Babylon there was a lake which had been excavated by Nebuchadnezzar to receive the waters of the river through a canal.

What did the genius of Cyrus conceive in this dilemma?

12. But since that time, an embankment had been built between the river and the canal, and both it and the lake were now dry. On a long dark night in winter therefore, Cyrus ordered a division of his men to break down the embankment, while other large detachments continued to advance through the dry bed of the river to the heart of the city.

Were the canal and lake dry?

13. Meanwhile, within the city, one of the great Babylonian festivals was in progress. Unmindful of the foe at their gates, all the inhabitants had given themselves up to enjoyment. Balcassar himself, surrounded by the nobles of his empire, sat at a splendid banquet in the pillared hall of his palace.

Meanwhile, what was in progress within the city?

14. Myriad lights shone on the gold and silver dishes and drinking vessels, while the beat of timbrels rose and fell in the perfumed air, and nothing indicated that the end of Baltassar's life, and of his long dynasty, was at an end.

Describe the scene?

15. In the midst of the feast, Baltassar bethought himself of the gold and silver vessels which Nebuchadnezzar had brought away from the temple of Jerusalem, and commanded the attendants to place them on the table. And when this was done, the king and all present drank from them, and gave praise to their false gods.

What did Baltassar order to be brought forth?

16. But suddenly, on the walls of the banqueting chamber, there appeared strange words written in characters that blazed like fire. In vain the terrified king summoned the wise men of the empire, and promised them rewards to decipher their meaning; the mysterious warning continued to blaze upon the wall, unread.

What appeared on the walls of the banqueting chamber?

17. At length the queen thought of the holy Jew, Daniel. He was sent for, and filled with the spirit of God, fearlessly told the haughty

king that the downfall of his empire was at hand.

Who read it?

18. Even while this scene was taking place, platoons of Persian troops were investing the city, and soon a fearful cry rose that the foe was upon them. But resistance was in vain. From house to house, and street to street, the Persians swarmed, and slew the revellers.

What was taking place even then in the city?

19. The royal palace was surrounded, and Baltassar was slain on the steps of his throne. Babylon was made a province of the Persian empire, and Cyrus put his father-in-law, Da-ri-us the Mede, to govern as regent while he pursued his conquests. B.C. 539.)

What was the fate of Baltassar and of Babylon?

Chapter 16 - Daniel Cast into the Lions' Den - His Prophecies of the Messiah - Return of the Jews to Jerusalem

1. Darius showed great favor to Daniel, who had been a confidential minister of state during the preceding dynasty, and advanced him to the highest office in the kingdom. This roused the jealousy of the other princes, and they resolved upon his destruction.

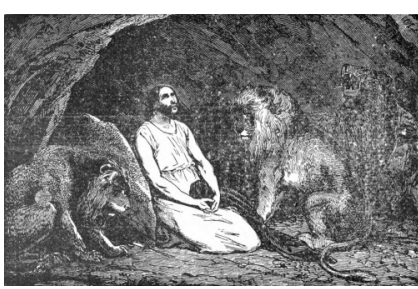
Did Darius favor Daniel?

2. With this end in view, they persuaded Darius to sign a decree, that any one who, for the space of three months, should ask any petition of any God or man, save Darius himself, should be cast into the den of lions.

How did they accomplish this?

3. Then carefully watching Daniel, they found the holy man praying three times a day, as he was wont to do, with his face turned towards the temple at Jerusalem; and so they hastened and accused him before Darius of having broken the law.

Did they find Daniel praying to God as usual?



4. The king was deeply grieved, and labored till sunset to save Daniel, but the princes reminded him of the law of the Medes and Persians, that no decree of the king might be altered, and so he was obliged to order Daniel to be cast into the den of lions.

Did the king try to save him?

5. This was done, and then the king sealed the stone which was laid upon the mouth of the den with his ring, and went away. For seven days, the prophet was kept in the den, during which time, the lions received no food. But they did not harm Daniel.

Was it done, and what followed?

6. At this time there was a prophet named Habacuc (hab'-a-kuk) in Juda. And the Angel of tho Lord appeared to him, and said: "Carry thy dinner to Daniel, who is in the lions' den at Babylon." But Habacue replied, "Lord, I never saw Babylon, nor do I know the den!"

What did the angel tell Habacuc to do, and what did he answer?

7. Then, the Angel transported Habacue to Babylon, and placed him over the lions' den. And the prophet called to Daniel, "Thou servant of God, take the dinner that God hath sent thee." Daniel thanked the Lord, and arose and ate, while the angel bore Habacuc back to his own place.

Was he taken to Babylon?

8. On the seventh day, the king came to bewail Daniel. And when he removed the seal, and looked in, and saw Daniel sitting among the lions, he cried with a loud voice, "Great art thou, O Lord, the God of Daniel!" Then he bade him come forth, and restored him to his old place.

What took place on the seventh day?

9. Then in his anger at those, who had led him to expose the holy man to such a fate, he had them cast into the den, where the lions instantly tore them to pieces.

What punishment did he inflict on Daniel's enemies?

10. Up to this time, Isaias, Jeremias and other prophets had described the person and characteristics of the expected Messias, but had revealed nothing positive respecting the time of his coming. To do this was the special mission given to Daniel.

What was Daniel's special mission among the prophets?

11. Daniel determined this by describing the four great empires which were to precede Him, and which were revealed to the prophet in a vision under the form of four great beasts; the Babylonian as a lioness, the Persian as a bear, the Greek as a leopard, and the Roman as a strange, strong beast, with iron teeth and ten horns.

What was the first way in which Daniel determined this?

12. Daniel also determined the coming of the Savior by deducing it from a date in Jewish history. He foretold that the Jews should return to Jerusalem, and declared that from the day on which the order should be given to rebuild Jerusalem, till the death of the Messias, there should be only seventy weeks of years; that is 490 years.

How else did he determine it?

13. In the second year of his regency, Darius the Mede died; on the following year (B.C. 536) Cyrus returned and assumed the government of the empire. He then issued a decree authorizing all the Jews who so desired to return to Jerusalem and rebuild the temple. Thus was accomplished the prophecy of Isaias.

What took place after Darius died?

14. By this time however, the majority of the people had come to possess houses and lands in Babylon, and preferred the ease and prosperity of a life there, under the mild rule of the Persian kings, to the toils and anxieties attending the rebuilding of the temple.

Did all respond?

15. According to the prediction of the prophet, therefore, "that only a small remnant should return and again take root," comparatively a small number assembled under Zor-a-ba'-bel, who had been appointed to lead them back. But these made up in zeal what they lacked in numbers.

What of the number who assembled under Zorababel?

16. They arrived at Jerusalem and set to work at once to rebuild the temple. But they soon found that, while the first building had been a work of joy and peace, this was to be one of strife and danger.

What did they find the second building of the temple to be?

17. The Samaritans first sent to say that they were of their kindred and that they desired to join with them in building. But when Zorababel refused their aid, they joined in league with several of the surrounding peoples and hired agents in the Persian court to endeavor to have the decree of Cyrus reversed.

What did the Samaritans do?

18. During the reigns of Cyrus, and of his son Cambyscs (kam-bl'-ses), they were unable to accomplish this, but when Smerd'is usurped the throne on the death of Cambvses, they succeeded in having him issue a decree forbidding the building of the temple to proceed, (B.C. 522.)

Did they effect their purpose?

19. But the prophets Ag-ge'-us and Zach-a-rl'-as whom God had then raised up among His people, bade the people persevere. They did so, and when the Samaritans attacked them, the matter was once more brought before the court of Persia.

Who urged the Jews to persevere?

20. The great Darius was now on the throne, and he confirmed the decree of Cyrus, and ordered that if any man offered opposition to the work, he should be hanged. Zorababel therefore pushed the work forward, and at length in the sixth year of the reign of Darius, it was completed.

What king was now on the throne of Persia?

21. When only the altar had been erected, and sacrifice was offered, the old people had wept to think of the glory of the first temple. But Aggeus had consoled them by the assurance that the Desired of all nations, should honor it with his presence.

What had been foretold by Aggeus?

22. So now at its solemn dedication, the remembrance, of this prediction formed the crown of their joy, and consoled them for all the anxieties, dangers and struggles they had undergone during the work of rebuilding.

What did this prediction excite at the dedication?

Chapter 17 - Queen Esther

1. Darius continued to favor the Jews and after his death, his successor, Xerxes (zerks-ez') continued the same policy. This king is the As-su-e'-rus of Holy Scripture, who raised a beautiful Jewish maiden named Esther to the throne.

Who was Xerxes, the successor of Darius?

2. Esther, who was an orphan, had been brought up by her uncle Mardochai (mar'do-kai), a devout Jew, and when she was chosen by the king, from among a throng of beautiful maidens, to fill the place of his haughty wife Vashti, whom he had repudiated, she kept secret the fact that she was a Jewess by her kinsman's desire.

Who was Esther?

3. Mardochai, in his desire to know if all went well with the queen, obtained the office of porter at the king's palace. In this capacity, he learned of a plot to kill the king, and revealed it to Esther who at once told the king.

What did Mardochai do?

4. On examination, her story proved to be true, and the conspirators were put to death. The story of the plot, and the fact that Mardochai had discovered it, were duly recorded in the chronicles of the kingdom, and then the matter was forgotten.

What was done to the conspirators?

5. In place of one of the officials who had conspired against him, Assuerus appointed A'man the Mede, as prime minister, and ordered all his servants to bend the knee and worship him. Mardochai alone withheld this homage which his religion forbade him to pay to any one save God.

Who was appointed prime minister?

6. This omission on Mardochai's part, and the fact that he was a

Jew were soon told to Aman, who from that time knew no rest in his desire to compass his ruin. At length by persuading the king that the Jews were planning a revolt, he prevailed on him to issue a decree that all the Jews in his empire should be put to death and their property confiscated.

What did Aman seek when he heard of Mardochai's omission?

7. Mardochai at once sent a copy of the edict to Esther. She knew what was expected of her, but sent back word to him that it would be death for her to enter the king's presence, unless he held out the golden sceptre in token of clemency.

What did Esther say when she heard the decree?

8. To this remonstrance of Esther, Mardochai sent back the message, "Who knowest whether thou art not therefore come to the kingdom that thou mightest be ready for such a time as this?" Esther therefore hesitated no longer and bade Mardochai tell all the Jews in the city to join her in a fast of three days.

What did Mardochai answer?

9. When this was finished, Esther rose and attired herself in her richest robes, and adorned herself with her rarest jewels. Then attended by her handmaids, she entered the king's presence. But when she saw his stern countenance, she almost sank to the earth with fear.

What did Esther do when this was finished?

10. But the king extended his golden sceptre, and said to her, "What wilt thou. Queen Esther? What is thy request? If thou shouldst ask one half of my kingdom it shall be given thee." But Esther only asked him to come with Aman to the banquet which she had prepared.

Was the king angry?

11. The king graciously assented, and at the appointed time, came with Aman to the banquet. But when, during it, the king desired to know her request, she begged him and Aman to come to her

banquet on the following day, when she would make it known.

Did the king go?

12. Aman was delighted at this second invitation, but as he left the palace . his joy was marred by perceiving that Mardochai, who was in his usual post at the gate, showed him not the slightest sign of honor as he passed.

What of Aman?

13. He hastened home, but while he was recounting to his wife and friends all the marks of favor that had been shown him, he declared in a transport of rage, that all these things seemed as nothing so long as he saw Mardochai the Jew, sitting in the king's gate.

What did he acknowledge his wife and friends?

14. Then his wife and friends advised him to have a gibbet prepared fifty cubits high, and in the morning to go to the king and get leave to hang Mordocai on it, "so that he might go full of joy with the king to the queen's banquet."

What did they advise him to do?

15. That same night, the king was afflicted with sleeplessness, and ordered that the records of his kingdom be brought and read to him. And when he heard the plot which Mardochai had discovered, he asked what reward he had received, and heard, nonfat all.

What did the king order that same night?

16. Early in the morning Aman came to the king to make his request. But before he could speak the king said to him, "What ought to be done to the man whom the king is desirous to honor?"

What did he say to Aman next morning?

17. Never dreaming that the king meant any one but himself, Aman answered that such a man should be clothed in the king's apparel, with "the royal crown on his head, and be led through the city on the king's horse by one of the first nobles, while a herald

proclaimed, "Thus shall be honored whom the king hath a mind to honor!"

What did Aman answer?

18. Then the king bade him go and do exactly as be had said to Mardochai the Jew! Aman did as he was commanded, but after it was finished, and Mardochai had returned to the palace gate, Aman hastened home where he mourned with his head covered, until a summons to the banquet arrived from the palace.

What did the king command?

19. While the banquet was in progress, the king again pressed Esther for her request. She answered, "If I have found favor in thy sight, O king, give me my life, for which I ask, and my people, for which I request. For we are given up, 1 and my people, to be destroyed, to be slain, and to perish."

Relate Esther's answer to the king at the banquet?

20. In surprise, the king asked, "Who is this, and of what power, that he should dare to do these things?" Esther answered, "It is Aman that is our most wicked enemy." Then the king rose up in great wrath, and being told by one of the attendants of the gibbet Aman had prepared for Mardochai, ordered Aman himself to be hanged on it.

What did the king ask?

21. That same day Assuerus raised Mardochai to Aman's place, and revoked the edict against the Jews. The Jews rejoiced greatly at their unexpected deliverance, and many of the heathens were converted by this wonderful proof of God's care of His chosen people. The feast of Pur'im commemorates this event.

How did the king reward Mardochai?

Esther is a figure of Mary, Queen of Heaven. As Esther alone was exempted from the law of death, so Mary was alone preserved amongst human creatures from original sin. As Esther saved her people from death so Mary saves all who love and serve her, from

everlasting death.

Chapter 18 - Esdras, "The Second Moses" - Nehemias - The Greek Empire Succeeds the Persian

Gran-i-cus River. A small river in the northwestern part of Asia Minor.

Is'-sus. A town on the coast of Northern Syria, on the Mediterranean Sea.

Al-ex an-dri-a. A seaport city of Egypt, on the Mediterranean Sea 112 miles northwest of Cairo. It was founded by Alexander the Great, and was a great centre of learning.

1. Xerxes was succeeded on the throne of Persia by his son, Ar'-tax-erx'-es, surnamed "the Long-handed." From this king, Es'-dras, "a ready scribe in the law of Moses," obtained permission to lead back a second band of Jews to Jerusalem, (B.C. 458.)

By whom was Xerxes succeeded?

2. They were received with open arms by the Jews of Jerusalem, but Esdras soon found that though the temple had been built, a serious work of reform had still to be accomplished, in order to restore the observance of the Law of Moses.

What did Esdras find after their welcome at Jerusalem?

3. While Esdras was endeavoring to bring about this reform it pleased God to send the Jews another friend in Ne-he-mi'-as. He was cup-bearer to the Persian king, when he heard that the walls of Jerusalem were still broken down, as they had been left by Nebuchadnezzar.

What other friend did God send the Jews?

4. Nehemias therefore obtained permission from the king to build up the walls of the holy city, with an order to the keeper of the king's forests to supply him with timber for the purpose.

What did Nehemias obtain?

5. In order to resist any attempt of the surrounding hostile nations to prevent them from doing the work, half the people remained under arms while the other half labored, girt with their swords, and after a few months of continuous labor, the wall was finished and the gates hung up.

How were the builders of the wall protected?

6. Esdras now thought that the time had come for a solemn thanksgiving to God for their restoration. A general assembly of all Israel was proclaimed, and during it Esdras read and explained the sacred writings which he had collected into one volume, while the people alternately wept and rejoiced.

For what purpose did Esdras now assemble Israel?

7. The Feast of Tabernacles, which lasted an entire week, and the Day of Atonement, were observed with appropriate rites. All the time the reading of the scriptures went on, and at their close the people made a new covenant with God, which was recorded in writing, and signed by the princes, priests and Levites.

What did the Jews enter into after the Day of Atonement?

8. They bound themselves by this not to intermarry with the heathens, to abstain from traffic on the Sabbath, to keep the Sabbat'ic, or seventh year, with its release of all debtors from their obligations; to pay a yearly tax for the sanctuary, and to offer to the Lord their first-fruits, and their first born, and to pay the tithes due to the priests and Levites.

What did they bind themselves to?

9. In order to keep the people true to this covenant, Esdras founded the synagogue worship, as it exists among the Jews to this day. In the synagogue the law of Moses, and the books of the prophets were publicly read and expounded to the people on the Sabbath and other festivals of the Law.

What means did Esdras take to keep the people true to the covenant?

10. Esdras also erected schools for the young, in which the basis of instruction was Jewish history, founded on the Sacred Scriptures. His work would seem to have borne great fruit, for during the existence of the Persian Empire, the temple of Jerusalem was held in high honor even among distant nations.

What else did Esdras erect?

11. The Jews remained under the dominion of Persia for two hundred years after the time of their return to Jerusalem under Cyrus (B.C. 536). Then the sceptre of empire passed to the western branch of the Aryan race, and the Greeks, - the third great kingdom, prefigured in Daniel's vision as a spotted leopard - supplanted the Persians.

How long did the Jews remain under the dominion of Persia?

12. In the year 334 B.C., Alexander the Great, king of Greece, invaded Asia with his armies and defeated Da-ri-us, king of Persia, at the river Granicus. The following year Alexander defeated him still more completely at Issus.

When did Alexander the Great invade Asia?

13. Instead of marching directly on the great cities of Persia, Alexander then turned down the coast of Syria in order to conquer the entire coast line of the Persian Empire. Punishing severely the cities which had held faithful to Persia, Alexander at length drew near Jerusalem, which had also maintained its allegiance to that power.

In what direction did Alexander turn after defeating Darius?

14. Jad-du'-a, who was then high priest, was in an agony, not knowing how to meet the invader. But God bade him in a dream, take courage, adorn the city, and open its gates, and meet the strangers in the robes of his office, while the people followed in white garments of peace.

How did God direct Jaddua to receive the Greeks?

15. At length, from the heights of Sion, the watchmen gave notice

of the approach of the Greeks. According to the Divine command, the gates of Jerusalem were at once thrown open, and through them passed a long procession.

Did the Jews go to meet them?

16. First came the priests in their linen robes, and then the High Priest clothed in purple and scarlet, with the great breast plate of judgment on his breast, and on his head the mitre bearing a plate of gold on which was engraved the name of God. The people followed, attired in their white garments.

Describe the procession.

17. When Alexander saw the immense multitude in the distance, he rode forward to meet them, attended by his generals. When he reached the High Priest, he saluted him, and adored the Name which was graven on the mitre. Then hand in hand with him, he rode into the city and offered sacrifice in the Temple.

What did Alexander do?

18. On learning from Jaddua that his victories over the Persians were predicted in the Sacred Scriptures, he confirmed and even augmented the privileges conferred upon the Jews by the Persians, and ever afterwards held their temple in the highest veneration as God's sanctuary.

What led him to treat the Jews with favor?

19. The Greeks were at this time the most refined and intellectual people of the whole world, and looked upon all other nations as barbarians. By Alexander's conquests, the language, arts, and literature of the Greeks were introduced into Asia, and thus prepared it intellectually for the spread of the Gospel, as the Roman conquest did materially.

What were the Greeks at this time?

20. Another means of preparation for the Gospel was also afforded the pagans by the translation of the Holy Books of the Jews into Greek. At the request of the King of Egypt, the Jewish High Priest

sent to Alexandria, then the capital of Egypt, seventy-two men deeply versed in Greek and Hebrew, who did the work.

What other means of preparation was afforded the Jews for the reception of the Gospel?

21. It was about this time in the history of the Jews that God inspired a holy man, named Jesus, the son of Sirach (si'rak), to write a book of religious and moral instructions. It is the Book of Ecclesiasticus in the Catholic Bible, and contains many wise and beautiful maxims.

Maxims of Jesus the Son of Sirach -

What holy man wrote a book at this time?

> The fear of the Lord is the beginning and a crown of wisdom.
>
> The word of God is the fountain of wisdom, and her ways are ever-lasting commandments.
>
> The fear of the Lord shall delight the heart, and shall give joy, and gladness and length of days.
>
> It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.
>
> My son, my son, from thy youth up receive instruction, and even to thy gray hairs thou shalt find wisdom.
>
> Take all that shall be brought upon thee, and keep patience, for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.
>
> Hear the judgment of your father, and grieve him not in his life.
>
> The father's blessing established the houses of the children, but the mother's curse rooteth up the foundation.

Despise not a man in his old age, for we also shall become old.

Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

Praise not a man for his beauty, neither despise a man for his looks.

The bee is small among flying things, but her fruit hath the choicest sweetness.

Be at peace with many, but let one in a thousand be thy counsellor.

Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

If thou wouldst get a friend, try him before thou takest him. And do not credit him easily. For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

A lie is a foul blot in a man. In no wise speak against the truth, but be ashamed of the lie in thy ignorance.

Let not the naming of God be used in thy mouth, and meddle not with the names of saifits.

A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house.

Before thou hear, answer not a word, and interrupt not others in the midst of their discourse.

Hast thou heard a word against thy neighbor, let it die within thee, trusting that it will not burst thee.

Hedge in thy ears with thorns; hear not a wicked

tongue, and make doors and bars to thy mouth. Melt down thy gold and silver and make a balance for thy words.

Flee from sin as from the face of a serpent.

All iniquity is like a two-edged sword; there is no remedy for the wound thereof.

Observe the time and fly from evil.

He that loveth danger shall perish therein, and he that toucheth pitch shall be defiled with it.

In every work of thine, regard thy soul in faith, for this is the keeping of the commandments.

In all thy works remember thy last end, and thou shalt never sin.

Chapter 19 - Evil Influence of Greek Literature and Customs on the Jews - Their Persecution by Antiochus, King of Syria

An'-ti-och. This great and beautiful city had been built by Se-leu'cus, one of the generals of Alexander, to whom fell Syria. It stood on the river O-rontes, and its lovely situation, fine seaport, splendid water supply, and fairy-like suburbs, made it one of the world's favorite resorts for the people of all nations who could enjoy the fruits of Greek culture. It is now a commercial city.

1. Alexander died young, and his generals divided his empire into four parts - Greece, Asia Minor, Syria, and Egypt. Thus Judea, as Juda was now called, lay between the new Greek kingdom in Egypt, and the Syrian-Greek kingdom, of which it was made a tributary.

Into how many parts was Alexander's empire divided after his death?

2. The Jews were thus brought into close contact with the Greeks, and imbibed their culture. Unhappily, this led to an evil spirit of contempt for the learning and knowledge to be found in the Sacred Scriptures.

What was the result?

3. At length a wicked wretch named Ja'son, went to Antioch, the capital of Syria, and by means of an immense bribe, succeeded in having himself appointed by the king, high priest, in place of his brother O-ni'as, the true high priest.

What did Jason do?

4. Jason then resolved to convert his countrymen utterly, to the customs and ideas of the Greeks, and to this end erected a Gymnasium, or large Government College in Jerusalem, in which pagan schoolbooks were exclusively used. Thus we see how education, which should be the handmaid of religion, can be

perverted from her true office.

What did Jason then resolve?

5. The customs of the Greeks sanctioned immorality and excesses of the most degrading kinds, which were strictly forbidden in the Jewish code, as most abominable in the sight of God. These things were now encouraged among the young Jews, so as to make them hate the Law of Moses.

What did the Greek customs sanction?

6. Such was the fearful condition with which God's chosen people were menaced by following the dictates of a culture which had not the true faith for its basis! But God had not forgotten them, and as in the days of old, chastisement and affliction were to recall them to their faith.

What menaced the nation in consequence?

7. The early kings of Syria did not coerce the Jews in matters of religion, trusting to the slower but surer means of Greek civilization and culture to destroy their faith.

Had the early kings of Syria treated the Jews indulgently in matters of faith?

8. But in the year 168 B.C., Antiochus IV (an-tf-o-kus), enraged at the failure of his campaign against Egypt, was moved to discharge his anger on the Jewish nation, so large a part of which still stubbornly clung to their ancient faith, and root out the Law of Moses.

What king reversed this?

9. He therefore seized Jerusalem on the Sabbath, a day on which the Jews were forbidden by the Law of Moses even to defend their own lives, and gave the city up to fire and sword, till multitudes had been slaughtered.

When did he seize Jerusalem?

10. He then proceeded to defile the temple by erecting a statue of Jupiter before the altar, and offering to it sacrifices of swine's flesh. An edict was then published, enjoining uniformity of worship throughout the king's dominions, and requiring Jews to sacrifice to the Greek gods.

What did he then proceed to do?

11. One of the severest persecutions recorded in history, followed. Unhappily, many of the Jews, whom Greek influences had only too well prepared for such apostasy, yielded to the test of eating swine's flesh after it had been offered in sacrifice, thus doubly breaking the Law of Moses, which forbade it to be eaten at any time.

What followed?

12. On the other hand, persecution revived much of the old Jewish spirit, and numbers, by their heroic endurance of cruel torments, and death, made one of the most glorious pages in the annals of either Jewish or Christian martyrology.

What did the persecution revive?

13. One of the first to refuse was the venerable Eleazar, the chief of the Scribes, and ninety-nine years of age. Some friends advised him to feign compliance, but he answered that the Almighty would surely punish him for such hypocrisy, and was scourged to death.

Who was one of the first to refuse?

14. Shortly after, a certain widow and her seven sons, known as the Maccabees (mak'-a-bees) were brought before Antiochus. Each son in turn, told the king that he would rather die than transgress the law of God, and each was put to death with the most horrible torments, till it came to the last.

Who was brought before Antiochus shortly after?

15. So young and fair was this seventh Maccabee that even the cruel king found it in his heart to pity him, and promised him riches and happiness if he would yield. Seeing that his words had no effect, the king, as a last resource, turned to the mother, and bade

her counsel her son for his own good.

What effect had the appearance of the seventh Maccabee on the king?

16. This noble Hebrew mother promised to do so. Then, turning to her son, she solemnly adjured him to remain true to the God of heaven and earth, and thus earn a martyr's death, and reunion with herself and his brothers in eternity.

Did she agree to do so?

17. She had scarcely finished speaking when the youth cried, "For whom do ye stay? I will not obey the commandment of the king, but the commandment of the law given to Moses."

What did the youth exclaim?

18. Then he turned to Antiochus, and said to him, "Thou who hast been the author of all mischief against the Hebrews, shall not escape the wrath of the Almighty God, who beholdeth all these things."

What did he say to Antiochus?

19. Enraged by the heroic youth's boldness, the tyrant had him subjected to the most terrific torments till he died. The mother was then put to death, leaving a noble example of the highest maternal love to the mothers of all ages.

How did he die?

Chapter 20 - The Asmoneans - Mathathias - Judas Maccabeus

1. Excepting a few striking cases of apostasy, the tribe of Levi remained steadfast in the faith under the persecution of Antiochus, and from them were now to spring a line of valiant warriors who were to deliver Juda, and obtain for her a brief period of national independence, and splendor.

Did the tribe of Levi remain faithful?

2 . At the beginning of the persecution, an aged priest named Mathathias withdrew from Jerusalem, with his five sons and other kindred, and retired to his own city of Mo din; where, in due time, came the king's officers to enforce the royal edicts in regard to religious worship.

What Levite withdrew from Jerusalem to Modin?

3. The statue of Jupiter was set up in the synagogue, and all were commanded to partake of swine's flesh after it had been offered in sacrifice. But Mathathias boldly rose up in the synagogue, and exhorted the people to refuse to transgress the commandment of the Lord.

What was set up in the synagogue, and what did Mathathias do?

4. Scarcely had he finished, when a Jew approached the altar with the king's officer to sacrifice to the idol. Unable to endure the sight, Mathathias rushed upon them, and slew them both; then, inviting all who were for the Law of God to follow him, fled with his sons to the mountains.

What followed?

5. A small army soon gathered around them, and from these fastnesses they made descents on the cities of Juda, throwing down the Greek altars, destroying the idols, and executing the vengeance of God on the apostates.

What did the small army do?

6. At the end of a year, Matathias died, bequeathing his son Judas Macabeus, or "The Hammerer," to his people for their leader. The wisdom of his choice was soon manifest, for it was at once seen that the new captain was as great as the mighty champions of old, Joshua, and Gedeon and David.

Whom did Mathathias leave as leader to his people?

7. So rapid and signal were his successes that Antiochus, stung with rage, resolved to biot out the Jews from among the nations. He was himself obliged to go to Persia, but he ordered his viceroy Lysias, to take an army with elephants, and conquer Juda, enslave its population, and destroy Jerusalem.

What did Antioclius order?

8. Lysias at once took the field, and with an immense army, accompanied by merchants with money to buy the Jewish slaves, and chains to bind them, advanced on the small force of Jewish patriots. But Judas bade the latter not to be dismayed, but to array themselves in sackcloth and pray to Jehovah.

Were his orders obeyed?

9. As the armies drew near each other, Judas placed his men in order of battle, and made a brief address to them, telling them not to fear the Grecian host, but to put their trust in the God who had brought their forefathers dry-shod through the Red Sea, to save them from the power of Pharaoh.

How did Judas encourage his men when the armies met?

10. The Greek general waited an opportunity to surprise the Jews by night. Judas found this out by means of his spies, and accordingly left his camp fires burning brightly in order to lure forward the detachments commissioned to attack him, while he led his army forth in the shadow, surprised the main army of the foe, and defeated it utterly.

What was the plan of the Greek general, and how did Judas foil him?

11. Turning back, he met the returning detachments, and routed them completely also. He then led his army homeward with their rich booty, singing as they went, hymns of praise and gratitude to God, as was done in the days of old.

Did he defeat the detachments who had been sent to attack him also?

12. Equally decisive victories followed, so that during the following year, Judas recovered Jerusalem. The sight of the temple, with its desolate sanctuary, its profaned altar, burned gates, and grass-grown courts, caused the Jews to put ashes on their heads, and lament.

Did his success continue?

13. They then set to work to purify it. After this was done, the altar was dedicated again, and the lamps in the Temple porches were lighted anew to the sound of harps and lutes and cymbals, and the joyful chants of the Levites.

Describe the proceedings in the temple after it was purified.

14. A solemn sacrifice was then offered. A magnificent festival of eight days then celebrated Judas' victories, and it was decreed that this festival should be kept for a perpetual remembrance. It is still observed by faithful Hebrews as the Feast of Lights.

What celebrated Judas' victories?

15. The splendid victories of Judas roused Antiochus to fury, and he returned in haste from Persia to Jerusalem. But the time had come when this tyrant was to furnish a memorable example of God's justice. On the way he was seized by a terrible disease.

What of Antiochus?

16. So frantic was his desire to be revenged on the Jews, however, that he continued to urge his steeds forward till they attained such speed that he was flung from his war-chariot and so much injured that he had to be borne on a litter.

Did this deter him?

17. His disease rapidly grew worse, and he was soon so foul to sight and smell, that his very slaves refused to carry him. In vain he cried to the God of the Jews, declaring there was no God save Him; the Almighty heeded not this repentance which proceeded from fear only, and the wretched king died in torment.

Did he grow worse?

18. The successors of Antiochus continued to send armies against Judas. During one of these conflicts, the Greek and Syrian host beheld in the air above the Jews, five horsemen, clad in shining armor, fighting for them. The spectacle struck them with so much terror that they fled, leaving thirty thousand warriors dead on the field.

What took place during one of the conflicts between the armies of Antiochus' successor and the Jews?

19. On another occasion, when a great number of the Jews were slain in battle, it was found, when their bodies were prepared for burial, that they wore amulets or heathen charms, which the Law forbade a Jew even to touch. And the reason why they had lost their lives was thus made manifest to all.

What caused the death of many Jews in another battle?

20. In pity for his unhappy brethren, Judas sent 12,000 drachms (drams) of silver to Jerusalem, to have sacrifices offered for them, "for" says the Scripture, "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

What did Judas do for the repose of their souls?

21. Judas continued to fight bravely against the Greeks, but at last came to believe in the necessity of human protection against them, in addition to that of God, and decided to seek an alliance with a new power, far to the west - Rome - of whom the Oriental world was just beginning to hear.

Whose aid did Judas invoke?

22. The Roman Empire was the fourth great kingdom of Daniel's

vision, figured as a beast with iron teeth and ten horns. Judas' embassadors made their way thither, and for the first time, the Jew and the Roman beheld each other. The Roman Senate received them kindly, and met the proposal of the alliance with favor.

Who were the Romans and how did they receive the Jews?

23. A friendly letter, in which the terms of the alliance were fully set forth, was graven on tables of brass, and sent back to the Jewish nation. Thus began the connection with Rome, which was to end in the crucifixion of the Messias, by the sentence of an officer of this people, and in the total destruction of their holy city and their nation.

What did the Romans send to the Jews?

24. No sooner was the alliance concluded, than the army of Judas seemed to lose its supernatural courage. When the Greek general Bachides (bak'ki-des) came against them soon after with a great army, a vast number deserted from the Jewish ranks, and left the valiant leader with but eight hundred men at his command.

What effect had the Roman alliance on Judas' army?

25. Judas felt that the hour had come to sacrifice his life for the honor of God and the holy law of his nation, so he led his little force to meet the foe. The battle was hard fought, but at last Judas was overcome by numbers, and slain, and the remnant of the Jewish force fled. (B.C. 161.)

How did Judas act in the strait?

26. The body of the dead hero was borne to his own city, Modin, amid the solemn lamentations of all Juda, who cried, "How is the valiant man fallen who delivered Israel!" It was there interred in the sepulchre of his father.

Where was Judas buried?

Chapter 21 - Asmonean Priest-Princes

1. While the Syrian general was hunting down the Jewish patriots, Jonathan, the youngest brother of Judas, held out in the wilderness, until he grew strong enough to assume the defensive. At length, eight years after the death of Judas, he was installed in the high priesthood, at the Feast of Tabernacles. (B.C. 153.)

Who held out in the wilderness while the Syrians held Juda?

2. Thus began the line of Asmonean priest-princes who governed Israel. They were of the family of Judas Macabeus, and their proper name was As-mo-ne-ans, from Asmon, the great-great-grandfather of Judas and his brethren.

What began with Jonathan?

3. Ten years later, the Syrian king succeeded in having Jonathan put to death. His brother Simon, the last of the sons of Mathathias, succeeded him as high-priest. Taking advantage of the internal disorders of Syria, he succeeded in securing the recognition of Jewish independence, (B.C. 142.)

What was Jonathan's fate, and who succeeded him?

4. Under Simon's just and firm government, the golden age of Israel is renewed. Peace rests upon the land, the splendor of Jerusalem is restored, messengers from the neighboring nations seek the Jewish favor and alliance, with vessels of silver, purple garments, buttons of gold, and other rich gifts.

What is renewed under Simon's rule?

5. Unhappily for Judea, Simon was treacherously murdered by his son-in-law, Ptolemy, a creature of the Syrians. This man called in the enemies of his country, Jerusalem was surrounded, and forced to surrender, and thus became once more a tributary of Syria, (B.C. 133.)

What happened after Simon's death?

6. Fresh troubles in Syria enabled John, the son and successor of Simon, to re-establish Jewish independence. Juda was enlarged by the conquest of land beyond the Jordan, and Idumea and Samaria, and began to be known by its Grecian or Roman appellation of Judea.

Who restored Juda's independence?

7. From this time, the kingdom of Judea comprised Galilee in the north, Samaria in the centre, Judea proper in the south, and Per e a beyond the Jordan.

What did the kingdom of Judea thenceforth comprise?

8. The high priesthood of John witnessed the rupture of the religious unity of the nation by the rise of the opposing sects of the Pharisees and the Sad'-du-cees.

What two great sects rose in the time of John?

9. The name of Pharisee, which signifies Separatist, was given by the more liberal Jews to those ardent souls who had resisted all the tendencies of Greek culture, and had fought nobly for the freedom of their country under Mathathias and his sons, but who had now become fanatics.

What was the origin of the Pharisees?

10. The Pharisees' love for fatherland had narrowed into a fierce hatred of strangers - to fly from the impure contact of the Gentiles became for them, a law which they desired to impose on all Israel. They had made 1,279 rules which the Jew must observe, if he would avoid contamination.

What had their love for father-land become?

11. Neither the Asmonean priest-princes, nor the priests who surrounded them, followed the Pharisee in his views. Obliged to maintain political relations with other countries, and yielding to the seductions of power and wealth, they confined their observance to the letter of the law, and thus got the name of the Sad'du-cees, or The Just.

Who were the Sadducees?

12. John was succeeded by his son Judas, who changed his name to the Greek form of A-ris'-to-bu'lus. Hitherto the Asmonean priest-princes had been content with that dignity, and being acknowledged by foreign potentates as Princes of the Jews. But this prince would be satisfied with nothing less than the regal name, and assumed the title of king as Aristobulus I.

By whom was John succeeded?

13. By this time the high, pure spirit of Judas and his first successors, had departed from the Asmonean race. In their lives they set the example of vices which speedily communicated themselves to the people. The outward observances of the Law of Moses were indeed observed to an extreme point, but the spirit had utterly departed.

Were the later Asmoneans like Judas?

14. Four hundred years before, the prophet, Mai'a-chi'as, had told the Jewish priests that their offerings had ceased to please the Lord, and that their Temple should be closed, and the fire on their altar extinguished forever.

What had Malachias told the Jewish Priests four hundred years before?

15. "From the rising of the sun," said the prophet, "even to the going down of the same, My Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation."

Repeat the further prophecy of Malachias.

16. This refers to the Holy Sacrifice of the Mass, of which, as the earth's rotation brings the morning hours successively from point to point on its surface, the sun is a constant witness.

To what does this refer?

17. Aristobulus I was succeeded by his son, Alexander Jannae-us (Jan'neus). After a life of cruelty and ambition, he died, and his two

sons, Hyrca'nus and Aristobulus, disputed the succession. Hyrcanus, the elder, had the people on his side, but Aristobulus, by his talents, gained over the priests and chief men of the nation.

Who succeeded Aristobulus?

18. The Roman general, Pompey, was then in Asia, and to him both brothers appealed for aid, denouncing each other in bitterest terms. But as the Roman deferred his decision, Aristobulus seized Jerusalem and declared his independence.

To whom did both brothers appeal?

19. Pompey at once marched to Jerusalem and besieged the city. Aristobulus lost courage and went out to offer terms of submission, and a large sum of money. Pompey accepted his terms, and sent his lieutenant to receive the money.

What did Pompey do?

20. Those inside Jerusalem, however, refused to stand by the agreement, declaring it had been made without their consent. Pompey therefore laid siege to the city, and after three months, succeeded in taking it.

What did those inside Jerusalem declare?

21. The adherents of Aristobulus took refuge in the temple. Pompey laid siege to it, and took it. Then, accompanied by the officers of his staff, he went through the sacred building, even going so far as to lift the veil which screened the Holy of Holies, and profane the sacred spot by his presence.

How did Pompey profane the temple?

22. Pompey carried Aristobulus a prisoner to Rome, and nominated Hyrcanus High Priest, and Prince of the country, on condition of his submitting to Rome, paying tribute, and promising never to assume the crown or add to his territories.

How did he treat Aristobulus and Hyrcanus?

23. The reign of Hyrcanus was far from being peaceful however. The son of Aristobulus, Alexander, made desperate efforts in the cause of his father, till the latter himself escaped from Rome, and headed his party in person.

Did Hyrcanus reign in peace?

24. Rome herself, distracted by the rival claims of Pompey and Julius Caesar (se'zar), could not restore order, because Pompey gave the protection of his legions to Hyrcanus, while Caesar favored Aristobulus. But at length the latter prince and his son were put to death by the adherents of Pompey.

Was Rome not able to restore order?

Chapter 22 - The Reign of Herod - Last Days Before Christ

Id'-u-me-a, or E'-dom, the settlement of Esau, lay on and about the mountain ranges to the southeast of the Dead Sea. Here the race of Esau became great and numerous, and at last in the person of Herod, held the sceptre over the proud Jewish nation, who held them in contempt. Idumea is now utterly deserted, save for some Arab tribes who feed their flocks in its valleys.

San'-he-drin. The Great Council of the Jews, which served at Parliament, High Court of Justice, and the supreme resort of instruction. It was composed of seventy members, headed by the High Priest, and represented the three classes of the nation, the Priests, the Scribes or Doctors of Law; and the nation at large, by the Ancients chosen from among the elders of each tribe and family.

1. One of the most ardent partisans of Hyrcanus, was an Id'u-me'an named An-ti'pas, who had changed his name to the Greek form of An-tip'a-ter. He soon rose to high distinction, and introduced his son Her' od to political life at an early age.

Who was an ardent partisan of Hyrcanus?

2. After the death of Aristobulus, Antipater took advantage of Caesar's friendship, which he had carefully cultivated, to have the feeble prince, Hyrcanus, made High Priest, and himself appointed Proc-u-ra' tor, or governor of the whole province of Judea.

What did Antipater secure for Hyrcanus and for himself?

3. Soon after, Antipater had his son Herod made governor of Judea proper. Herod, who was quick to see that the Roman interest was the only way to power, assiduously courted it, while at the same time he sought to win the favor of the Jews by wedding Ma-ri'-am-nê, the grand-daughter of Hyrcanus.

What post did he secure for Herod?

4. The Sanhedrin soon perceived that this foreign adventurer, as ambitious as he was unscrupulous, aimed at the sovereignty of Judea. In the hope of thwarting him in his designs, they therefore formed a party in favor of An-tig'o-nus, the sole remaining son of Aristobulus, and raised an army.

Who opposed Herod?

5. Herod promptly took the field with an opposing force, and succeeded in defeating Antigonus. He then went to Rome, where, through the influence of Mark Antony, he was declared king of Judea by the Senate, and did homage to the Romans for his crown. Thus were the words of the prophecy fulfilled, "the sceptre passed away from Juda." (B.C. 40.)

What was the result of Herod's victory?

6. For more than ten years after Herod's return to Judea as its king, Antigonus bravely carried on the struggle, but at length with the aid of the Romans, Herod succeeded in defeating him utterly. Antigonus was then put to death, and with him the male line of the Asmoneans came to an end.

Did the Jews struggle against Herod?

7. Herod now held undisputed sway, and peace returned to the land. But as he had laid the foundations of his throne in blood, so he never shrank from any crime which would preserve it to him. Thus he murdered his own sons, Mariamne his wife, and lastly, the Holy Innocents, fearing in each a possible rival.

To what crimes did Herod's ambition lead him?

8. Herod was a man of great abilities, and brilliant success crowned both his foreign and domestic policy. His passion for architecture led him to adprn Jerusalem with magnificent buildings and to stud Judea with superb cities, filled with gorgeous palaces. One of these he called Cesarea, and colonized entirely with Greeks.

What of his character as a king?

9. He then turned his attertion to the temple, which the passage of

five hundred years, and repeated sieges, had ruined in many parts. At first the zealous Jews feared, when they saw the workmen tearing it down, that he only intended to demolish it, but they were relieved by seeing it rising anew from its ruins, and crowning Moriah with "masses of white marble and pinnacles of gold."

Did he restore the temple?

10. But while he thus pleased the Jews, he maintained his character of vassal king of Rome by fostering all the Roman customs and amusements. A theatre was built within the walls of Jerusalem, and an amphitheatre without, and chariot racing, boxing, the drama, even gladiators and wild beasts, were introduced, in the hope of heathenizing the Jews.

How did he support his character of Rome's vassal?

11. At length he placed a gilt eagle, the Roman ensign, at the entrance to the temple. The Jews, irritated beyond endurance at this insult to the Almighty, rose in tumult, and tore it down. This act cost three thousand of the people their lives.

How did Herod insult the Almighty?

12. Such was the pitiable condition of the faithless Jewish nation as the time of the Messias approached. They had killed God's prophets, and forgotten his repeated chastisements, and now were ground beneath the heel of a master of the despised race of Esau, himself a vassal of a foreign power. Truly the sceptre had indeed departed from Juda!

What is to be said of the condition of the Jews at this time?

13. Meanwhile, as the years weut by, the expectation of the promised Redeemer, the long looked for Messias, quickened many hearts, but with what different emotions! The Jews panted for a great leader who should renew the splendor and power of Israel, while Herod on his blood-stained throne, watched to murder Him when he should appear!

Was the Redeemer looked for by many?

14. Only a few faithful hearts, among the Jews, and a few more among the Gentiles, longed for His coming as One who should establish the spiritual kingdom of God on earth, and prayed that the clouds might rain down the Just One, and the earth bud forth the same.

Who viewed His character rightly?

15. The great, proud pagan world was steeped in wickedness and corruption. The great empire of Rome had changed masters till at length Octavius, the nephew of Julius Caesar, became its sovereign under the title of Augustus (B.C. 29).

What of Rome and Augustus?

16. Augustus restored order and tranquillity to the world, so long rent by Rome's warring factions. The temple of the god Janus at Rome, which was open only in time of war, was by him closed for the first time in over two hundred years.

What good did Augustus accomplish?

17. The promises made by God to Abraham had been fulfilled; the prophecies of Daniel had been accomplished, and the time was now at hand for the advent of Him who had been expected for nearly five thousand years, the Messias, the Redeemer of the World, Our Lord Jesus Christ, to Whom be Honor and Glory for Ever and Ever!

Had all things now been accomplished that prefaced the advent of the Savior?

About This EBook

The text and illustrations, including the cover image, in this ebook is taken from the book *Complete Bible History*, author not listed. It is further described as covering the period "from the creation of the world down to the death of the Apostles" and being "prepared for the use of pupils in Catholic schools and colleges." The edition used was published by D and J Sadlier and Co of New York, New York in 1891.

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